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REPORT

ON

'The Economic-Survey Enquiry.

IN VILLAGES

1. Turkaria 2. Nalka and 3. Rani-Barod

IN KOTAH STATE

PART II

Appendices)

BY

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A P O L O G Y

I am only too keenly aware of the innumerable printing errors with which this publication abounds due to faulty proof-reading. On account of heavy pressure of work, I could not find it possible to undertake the reading and correction of proofs beyond some fifty pages, and the work was therefore entrusted to the printers themselves. In spite of their doing their best with their limited resources, the Report bristles with printing errors. For this shortcoming-perhaps unavoidable under the circumstances-the readers' indulgent forgiveness is craved.

K. K. Chaturvedi

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APPENDIX A.

Report on Village Turkaria

BY

KALYAN MAL JAIN B. A., VISHARAD.

APPENDIX A
Report on Turkaria
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CHAPTER I

INTRODUCTION

The Malwa Division is almost entirely a rural tract. Aklera Nizamāt forms a part of this tract. It is about 85 miles from the capital town Kotah. Its boundaries are situated on a range which is an offshoot of Arawālī Hills. Most of its parts are hilly and covered with forests. Only the Northern part of the Nizamāt forms a level tract. The flat surface of this tract, too is broken by stretches of hills here and there.

DESCRIPTION OF THE VILLAGE

In the north eastern part of this tract, Turkaria the village of our investigation, is situated at an elevation of 1,300 feet from the sea level. It lies on Aklera Manoherrāva Road one and a half mile in the east from the main town Aklera on the bank of the "Gulendī River" a tributary to the Parvan.

The Gulendī river is little else than a rocky torrent which reaches the village from the south and flows in the west of the village. It contains water throughout the year. In the dry season the water depth is only about 2 feet and breadth is only 5 feet. A small bridge is erected on this river near the village which helps the people to carry on their communications in the rainy season. On the eastern side of the village is a nala which is formed by the natural drainage system of the surroundings.

The hillocks within an area of ten miles are the general surroundings of the village. In the west it is surrounded by Gujarī, Kishanpura and Panchpaharī hills, in the east by Banskherī and Devarī hills, in the north by Sarthal ranges and in the south by Chandipur and Telarī hills. The position of the hills may be well illustrated by drawing a circle with village as centre and radius about four miles.

The village is located on a mound of about 50 feet from the general level of the ground. The village consists of 30 *Kachha* and 2 *Pacca* houses, which are grouped together in an unsystematic pattern.

In the center of the village is a pucca temple. A pujari regularly attends it and conducts worship. The pujari owns Mafi of 11 Bighas and 4 Biswas granted for this temple. The untouchables Chamar, Balaies are not allowed to enter the temple. The temple is kept untidy and dirty. There are cobwebs hanging here and there.

The village streets are uneven and dirty, containing small dung-heaps here and there. Only a few trees are seen in the village unlike other neighbouring villages it has no mango trees. The main cause seems to be the indifference and total disregard of the inhabitants towards the plantation of fruit growing trees.

DRAINAGE

The very situation of the village on a mound favours a sound drainage system in the village. The rain water of the village flows down on all sides in the west it mingles with the waters of the Gulendi River and in the east it reaches the nala. In the north-west of the village is a pit where some rainy water accumulates and remains upto November. The scattered dung heaps in the village make it some what dirty and untidy which would otherwise be very clean owing to its good drainage system.

The fields in the close vicinity of the village are adversely affected by the fast speed of the running water. The field of Mangi Lal Patel is the typical example of this sort. One bigha of land out of the nine bighas is rendered futile for cultivation similarly the holdings of Nathoo, Bhanwaria and Bheru are adversely affected. The small storages of water here and there are the breeding ground for malaria mosquitoes.

BRIEF HISTORY OF THE TRACT

The total area of the Nizamāt is 3.46 lacs bighas. Since the last settlement there has been considerable increase in the occupied area from 1.37 lacs to 1.54 lacs bighas. The increase in irrigated land is by 3,028 bighas, from 8,702 to 11,730 bighas. The Korwan areas has increased by 13,781 bighas. During this period 27 kachha wells were

made pacca and 26 new pacca and 30 new kachha wells were constructed. The land revenue has increased from Rs 1.45 lacs to Rs 1.58 lacs. The record of the tract is one of progress. Unfortunately of late the output of crops has not been satisfactory and there is a certain amount of distress and difficulty in getting adequate quantities of food grains.

The village Turkaria is positively above the average with regard to the economic status and prosperity. The inhabitants are generally less inclined to incur debts and are not addicted to drinking and other bad habits. They are hardworking and conscious of their future prospects. A healthy co-operation is found among the villagers in money matters and agricultural affairs. Some people have got subsidiary business besides cultivation. It seems that village life is much influenced by the Aklera town which is its sole market and the place of subsidiary earnings. The expenditure of the village is comparatively judicious one. The village is regarded as one of the leading village of the Nizamath in economic prosperity.

CHAPTER II

CLIMATE AND RAINFALL

The climate of the village, Turkaria is a bit cooler than the main town Aklera which is one and half a mile from this village. The reason of this difference is quite obvious as the river Gulendi flows in the closest vicinity of the village. The hot wind of the summer becomes cool when it crosses the water of the river.

The climate in general is healthy but malarious for a few months in the year. In the summer season the weather becomes dry and hot under the scorching heat of the sun as this area is very near the Tropic of Cancer. Hard work and severe strain are very detrimental under these climatic conditions. This village is generally haunted by certain tropical diseases.

The rainfall of the village Turkariya taken to be the same as that of Aklera. It is uncertain and ill-distributed. It is providential in character. In some years there are torrential rainfalls, whereas in others there is either a delay in breaking out of monsoon or a partial failure of rains inflicting terrible miseries upon the poor cultivators. The importance of rainfall in agricultural village economy can not be over emphasised as one inch more or less of rainfall is the only difference between the prosperity and the adversity of the agricultural masses

TABLE SHOWING THE RAINFALL IN INCHES

MONTHS YEARS	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT.	NOV	DEC	TOTAL
1933	27	24	—	25	—	284	158	545	933	85	—	71	3574
1936	—	—	48	—	20	417	615	822	730	—	740	—	3394
1937	—	67	—	—	—	812	1734	1140	582	32	—	—	4367.
1938	—	—	—	—	—	1690	1037	1251	146	—	—	—	4124
1939	10	18	—	—	—	216	1246	742	765	—	—	—	2997
1940	77	02	65	—	73	140	1419	1764	478	75	40	13	4146
1941	88	110	35	—	33	141	480	394	69	—	—	—	2450
1942	242	53	—	—	—	420	3423	1231	315	—	—	37	5721
1943	49	—	—	07	50	572	2588	440	751	06	—	—	4463
1944	157	75	50	02	—	172	2133	2345	167	94	6.	—	5255
Average	065	035	020	03	018	486	1626	1157	514	029	084	012	4049

GRAPH SHOWING THE RAINFALL

CHAPTER III

WATER SUPPLY FOR HUMAN BEINGS

The village has the pacca wells which are used for irrigation. There is no well particularly built for drinking-purposes. Three wells among the neighbouring wells built for irrigation are used for drinking. People generally bathe in river Gulendi and wash their clothes there. The wells too are used for bathing, "बाला या नेहरू". The cattle generally drink water on the banks of the Gulendi. There is no special arrangement for the cattle to drink water on the wells.

FOR AGRICULTURE.

The wells are particularly used for irrigation purposes. The Gulendi is not at all utilized for irrigation. The village has not got any Kachha well whatsoever. The wells are sufficient to satisfy the people and cattle with water. In the dry summer season their water level is only 25 feet. Village requires more pacca wells for irrigation purposes as opium is the chief product of this region.

The villagers are quite careless about the cleanliness of water. They wash their dirty vessels in the wells. Thus they challenge the diseases, to make them their victims.

CHAPTER IV

POPULATION.

The total population of Furkaria is 176. The number of males is 94 and females is 82. The largest number of population consists of Hindus and it is 164. The number of Musalmans is 6 and that of Jains too is 6. There is no Christian in this village.

Table showing distribution of population at the successive censuses and at present time

Year	Hindu		Musalmans		Others		Total		Grand Total
	Males	Females	Males	Females	Males	Females	Males	Females	
1921	122		5				67	60	127
1931	146		4				70	80	150
1941	92	94	2	2			94	96	190
1945 June (Present)	93	77	1	5			94	82	176

In the year 1942 Cholera broke out in the village and took away about 30 persons. It is the chief cause of the fall in population in the year 1945.

The graph showing the changes in population

Table showing the present distribution of population according to sex and age groups.

	Age groups.							Total No. of members of the family.	No. of Literate
	Birth to 5 years	5 to 15 years	15 to 25 yrs	25 to 35 yrs.	35 to 45 yrs.	45 to 55 yrs.	above 55 yrs.		
Males	16	26	18	13	7	5	9	94	10
Females	10	25	19	11	9	7	1	82	3
Total	26	51	37	24	16	12	10	176	13

The above table shows that the children from the greatest number of population. The number of children is 77 where the total number of population is 176. The percentage of children to the total population is 43.75 %

Table showing the distribution of population according to caste and religion.

	Hindus						Total No. of Hindus	Musalmans	Christians.	Others	Total
	Meena	Chamar	Vaish	Bhil	Barber	Vairagi					
Males	47	32	3	4	4	3	93	1	.	...	94
Females	38	24	3	8	3	1	77	5	.	..	82
Total	85	56	6	12	7	4	170	6	.	..	176
% of Total Population	48.29%	31.82%	3.41%	6.82%	3.98%	2.27%	96.59%	3.41%	.	..	100%

Meena caste forms the largest number of population which is 48.29 % Chamars are also an important caste in the village amounting to 31.82 % of the population Vaishya, Bhil Barber, Vairagi and Musalmans are sects in minority. The Village has no potter, carpenter or sweeper.

Table showing the distribution of families according to occupations —

No of families	Farmers	Dairy farmers	Agriculture Labour	Other Labourers	Artisans chamars	Other Artisans craftsmen	Money Lenders	Menial Professor Shop Keepers	Others	Total
	16		10		2	2	3			33
	48 5%		30 3%		6 05%	6 05%	10 1 0			100%

CHAPTER V

Land, its divisions and soils.

The total area of the village is 1528 bighas. The land has been divided into two parts Khalsa and Mafi lands. The Khalsa land pays revenue while for the Mafi lands no land revenue is given to the State. These Mafis are the rewards for services rendered by the mafidars. There are fo. kinds of Mafies in this village. (i) Mafi mandir (ii)

Mafi per roti (पेट गन्ना)

akeri deh (iv) Mafi sanserigiri

K	H	A	L	S	A	Mafi	
	Cultivated land	Cuturable Waste काबू	Unculturable Waste नालायक	Total Khalsa			Grand Total
Area in bighas	1,061 B	325 B	60 B	1,446 B	82 Bighas 6 Biswan		1,528 bi 6 Biswan
	69.44%	21.7%	3.92%	94.63%	5.37%		100%

Table showing the area under waste land.

River	Way	Zhada झडा नालायक पेट गन्ना	Pacca Wells	Abadi	Road	Nala Khal	Pacca Wells not in Use	Total
18/10	10/19	-/13	1-15	6/6	12/1	1 17 1/2	-/6	59/19

The total waste land is 59 Bighas and 19 Biswa.

Table showing the cultivated area of the village owned by residential and non-residential farmers respectively, also the area in other villages owned by inhabitants of this village.

Total cultivated area of the village	Area owned by non-residential farmers	Area owned by residential farmers	Area of other village owned by the inhabitants of this village	Total area owned by the inhabitants of this village	Remarks
1143	329 Bighas	814 Bighas	193 Bighas	1007 B	
Percentage of the total cultivated land of the village	28 78 %	71 22 %			

The area of land in this village owned by the non-residential farmers is greater than the area owned by residential farmers in other villages

Table showing the average area of land owned per family and per head of population

Total area cultivated owned by inhabitants this village (with in and without)	No of families in the village	Average cultivated area per family	Total population of the village	Average cultivated area per head of population	Remarks
1007 Bighas	33	30 52 Bighas	176	5 72 Bighas	

The average holding per family and per head is not sufficient to meet the necessary requirements of the villagers

Table showing the classification of cultivated land into various soils (6 Biswas of land we left out of account)

Irrigated			Non-irrigated					Total
चाही	Tal	Teer	Khe-sar-mal	Utar-mal	Bar-da	mer-ghas	Total including non irrigated land	
Area	Perman-ent	बाद भरणे जमा			Perma-net	बाद भरणे जमा		
69 Bighas	69		12 Bighas	394 Bighas	533 Bighas	100 Bighas	34 Bighas	
			14 Biswas	6 Biswas	6 Biswas			
Percentage of Total area								

on this village. The

There are no "teer" and "Barda" soils in this village. The soil of this village is black and where it is manured its colour has changed into brown. The fertilising constituents of the soil are disappearing day by day on account of incessant cultivation and lack of proper manuring

CHAPTER VI

SOIL EROSION

The cutting away of soil particles by rain is called soil erosion. Several natural agents like the sun, rain, wind, and running water are responsible for denudation of the land. Heavy rain water, if it is not properly controlled, has a tendency to run off the surface without percolating into the soil towards the drainage lines after washing away the most valuable and fine particles of soil and a large part of organic matter. The total eroded area on the banks of river and "nala" is estimated to be 289 Sq yds. Ten fields in the village have suffered from the internal soil erosion of the fields for example one field of Sukkha Balai has been rendered useless for cultivation. Total loss caused by the eroded area is about 3 Bighas 15 Bighas on the banks of the river and nala and 15 Bighas inside the fields. The rich and well to do cultivators are careless about soil erosion as they have got enough to eat and drink. The poor cultivators on account of their sheer poverty are not in a position to check the soil erosion. Thus the majority of the cultivators do nothing to check soil erosion, which is increasing. There is no doubt about the fact that the present fertile fields and pasture lands will in course of time turn into a net work of useless gullies.

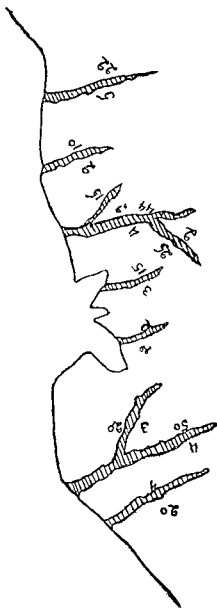
Suggestions about Improvements

Some methods are within the easy means of cultivators which they can very well adopt. They should cultivate their fields during the hot weather before the advent of rainfall. The well ploughed and thirsty soil will absorb much of the early rains and check the eroding action of the running water.

The intensity of the erosion will be lessened on stony grounds if they are ploughed perpendicularly to the slope. The erosion on the nala and riverside can be prevented by an afforestation at the head and sides of the ravines as the roots of the trees will bind the particles of the soil together.

The State is taking no steps to check erosion, caused by the running water of the nala. The poor and ignorant cultivators are too slow to appreciate the value of any change except by actual demonstration. The state advice backed by monetary support is a great necessity to fight against the horrible giant of soil erosion as the peasants are careless about it.

Sketch showing soil erosion of the earthen Nalka.



CHAPTER VII

Natural Vegetation.

There is no great amount of natural vegetation found in the village area. Only a few trees and shrubs, except a Beed (बीड़), are found scattered here and there. The Beed which is meant for village pasturage is a good breeding ground for Khankhara (खाखर) trees. There is no forest except this Beed (in the village)

Table showing the distribution of various kinds of trees

S No	Names of Trees	Latin Names	No	Remark (Uses, distribution) etc
1	Neem (नीम)		35	
2	Bad (बट)		6	
3	Khajur (खजूर)		10	
4	Peepal (पीपल)		6	
5	Banbul (बबूल)		77	
6	Khenjara (खजंडा)		32	
7	Khohera (खोहरा)		8	
8	Khankhara (खाखर)		20	The large number of these trees growing in the Beed are not counted. They are more than 500
9	Lamon (लामु)		6	
10	Kachnar (कचनार)		1	
11	Kaint (कैना)		1	
12	Mahuva (महुआ)		2	
13	Lalora (लाला)		1	
14	Sangar (सागर)		2	

15	Godhya Palas (गदह्या पलास)	...	5
16	Gurad (गुराड)	...	4
17	Gular (गूलर)	...	8
18	Churhail (चुरहैल)	...	1
19	Bor (बोर)	...	16
20	Mango (आम)	.	7
21	Gundi (गूदी)	..	3
22	Jamun (जामुन )	...	...
23	Guavas	..	2
24	Rasyoon	...	1
Total			235

Table showing the distribution of plants, shrubs creepers, weeds, herbs and grasses.

No.	Local Name	Distribution	Remarks, uses, reasons of growth etc
1	Katahli कटहला	Found every where.	Its sap used as medicine for sore-eyes.
2	Andhi-Phod (आंधी फोडा)	Found at some places only.	This tree has a height of 2".
3	Jhadi-Ber झडी बेर	Found every where	This is used in 'Cough' (खाँसी)
4	Ankda आंकड़ा	Found every where.	Its leaves are used for giving to the cattle
5	pat-Bodi पत बोडी	Found on the banks of the river	Its sap used medically in fevers.
6	Datuni दातुनी	Found rarely	It yields fiber used for stuffing in pillows.
7	Unt Kateli ऊंट कटेली	Found every where.	Like Babul. Used for fencing
			Twigs used as tooth-wash.
			Its leaves used as cure for Ringworm.
			Used in Medicine.

8	Barru बरू	Found rarely at some places	It is seven or eight feet long plant It is used as pens. The cattle eat it.
9	Bokna बोकना	Found every where	Used as vegetable
10	Doker Bela डोकरबेला	Grows in Rainy season	used as Medicine
11	Gungadi गूगडी	-do-	It is used in making curtains
12	Garjadi गरजडी	-do-	The sheep and goats eat it
13	Thuber थूबर	Grows every where	Used as Medicine
14	Khatumar खटमर	-do-	About 6 ft tall plant Its fruit resembles figs.
15	Punadiya पुंआडिया	Grows in Rainy season.	Used as vegetable
16	Adha Shishi (आधा शीरा)	-do-	Used for Head-aches
17	Lunkya लूनक्या	-do-	Used as vegetable
18	Bathli बाथली	-do-	"
19	Rajka रजका	-do-	Used as vegetable and used by cattle
20	Dab डब	do-	Sacred grass
21	Sanwa सानवा	-do-	Used as food by the poor.
22	Poongi पूंगी	Found in river bed	—
23	Kanji कान्जी	-do-	—
24	Kumodini कुमदिनी	-do-	—

The villagers are not interested in fruit growing They do not take initiative in fruit growing If somebody else comes and grows fruit-trees they may follow him

Mangoes, guavas, jamun, bor, lemons are found scattered here and there These trees are very scarce in this village There are only 6 lemon trees, 2 guava trees, 2 Jamun trees 7 mango trees and 16 Bor trees The absence of the fruit trees is on account of the carelessness of the villagers towards them These are no chief advantages occurring to the owners from the fruit trees

There is a great scope for growing fruits in the village. It is on account of illiteracy and ignorance that people do not grow fruit trees. They can begin fruit growing if they are acquainted with this profession. Generally all the villagers grow food crop or commercial crops. At present there is no great economic advantage to the villagers from these fruit trees.

CHAPTER VIII

Live Stock

The cattle in this village are of poor breed They are not well looked after In this dry summer season they have become absolutely lean and thin The fodder stringency in the village is the greatest hinderance in the way of their improvement

Table showing the present cattle population and previous cattle censuses

Table follows

[illegible]

Total No of Live-Stock in year	1929-278
—do—	1934-255
—do—	1939-372
—do—	1944-319
—do—	1945-326

The figures of the five census reports show that a great number of cattle died between the years 1939 and 1944. Its reason was the outbreak of smallpox in cattle. This took away quite a good number of cattle in the year 1942.

Graph showing the changes in cattle population

Of the 48 cows, 40 are milch cows and 8 worthless. Of the 52 buffaloes 46 are milch buffaloes and 6 are worthless.

Table showing the normal yield of milch cattle

No of Milch cattle	Normal Yield per day in seers					Total
	Less than one seer	1 seer to 2 seers	2 seers to 3 seers	3 seers to 4 seers	Above 4 seers	
Cows 40	30					30The remaining 10 have been recently acquired and give no milk
Percent age	75 %					75 %
Buffaloes 46	24	19				43The remaining 3 have been recently acquired and give no milk
Percent age	52 17%	41 30%				93 48%

Total normal yield for cows—13½ seers for Buffaloes—43 seers
Average normal yield per cow is 5 4 Chhataks (0 34 seers)
Average yield per day per Buffalo is 15 13 Chhataks (0 95 seers)

No. of Milch Cows	Length of dry period					Total.
	Less than 1 months	4 to 6 months	7 to 9 months	10 to 12 months	More than 12 months	
40	5	19	3	5	8	40
Buffaloes 46	6	34	3	3	..	46

At present 19 cows and 14 buffaloes are giving milk. The total number of milch cows and buffaloes is 40 and 46 respectively. But only 47.5 % of the cows and 30.43% of buffaloes are milk giving. The lack of fodder is the chief hinderance which is hindering the milk yielding capacity of the cattle. Present total yield of cows is 4.75 seers; of buffaloes 9.5 seers.

Average present yield of milk per cow is 0.12 seers, Average present yield per buffalo is 0.21 seer. The normal yield per cow is 0.34 seer and average present yield is 0.12 seers which is 0.22 seer less than the normal yield. The normal yield per buffalo is 0.95 seer while average present yield is 0.21 seer, which is 0.74 seer less than the normal yield.

Average quantity of milk per head of population at present is 1.3 Chhataks (or 0.08 seer). Average quantity of milk per head of population normally is 5.18 Chhataks (or 0.32 seers)

The condition of cattle is deplorable one. They are ill-fed, ill-sheltered and ill-nourished. In the dry summer season the stringency of fodder has made them lean and thin. Some of them are breathing their last. Once they fall down cannot get up of their own accord.

The cattle are of local breed. small statured, and odd looking. The small boys of the village and a few professional 'gwals' look after the cattle. In winter and rainy season they are looked after for there is every possibility of damaging the neighbouring fields which are full of green legume and 'crops'.

There are no breeding farms to encourage the breed of the village cattle. The system of in breeding is prevalent in the village and cross breeding not practised

Number of worthless and nearly useless cattle in the village is 24 including 8 cows and 9 bullocks

The cattle are fed with grass and crop stuff. Only the milk giving (specially buffaloes) cattle are provided with nourishing food like 'Bani' 'Karai', oil cake and cotton seeds. The dry summer season is the period of scarcity of fodder. In this season the cattle lose all health and vitality. The failure of crops hindered the villagers in collecting fodder for the cattle. In bad years they are quite at sea and cannot manage in any way. The lack of fodder not only affects the health and vitality of the cattle but breed and population too.

The total area of pasturage in the village is 386.5 bighas, out of which 325 bighas are 'Kaju' cultivable waste, 34 bighas 'Merghas' 'Beed'

The area of grazing ground available per head is 1.19 bighas. Number of cattle on one bigha of grazing ground is less than one. The average area of pasture land is decreasing every year. In the year 1926, the "Kaju" land was 374 bighas, in 1928, 369 bighas, in 1935 it amounted to 333 bighas and in 1943 and at present it is merely 325 bighas. To these figures must be added 34 bighas of Merghas and 27.5 bighas of 'Beed' in order to arrive at the total area of grazing ground the average of which per head of cattle work out, in 1929 at 1.55 bighas, in 1934 at 1.55 bighas, in 1944 at 1.21 bighas and at present it is 1.19 bighas. The pasturage is not adequate either in quality or in quantity. This inadequacy has adversely affected the health, strength and efficiency of the cattle. The river Gulandi is the main watering source of the cattle. The cattle are kept in the same house in which the men live. The general attitude of the owners towards the cattle is indifferent. They are careless and negligent about their development and progress. They are kept in dirty and uneven enclosures. The villagers do not care for the better of the cattle. Cattle disease and Veterinary Aid

In the year 1942 small-pox broke out among the cattle which took away 75 cattle of the village. As natural villagers did not take any precautionary measures against this disease as they regard it an anger of God upon them. The other important cattle diseases during the past years are-fever, Khursar, Tila, (तिला) Aphara-ana, Kanth-Mal (अफरा अना, कंठमाल) Denkdiya (दंकीया) Dateri (दतेरि).

Methods adopted to deal these diseases are local one. These are not scientific. People do not utilize veterinary hospital to cure the cattle from the epidemics. In 'Khursar' they apply oil in the hoof of the cattle. For Small-pox they do not take any step and leave the cattle to meet their doom.

In 'Tila' (तिला) they utilise red hot iron bars and some other local medicines. In fever, Denkraya, Kanthmal and Dateri they use red hot iron bars to cure the animals from these diseases. People use the sap of Ankra (अंकरा), Lime tobacco and black soil and burnt leaves of Bila tree to cure the cattle from various diseases. In diseases cattle stop eating. This is the general symptom of their illness. About 75% of the cattle treated by the villagers in their own way remain alive and 25% go wreck and ruin. The veterinary hospital is very near from this village; but villagers do not go there out of ignorance and illiteracy more over they have not got any faith in scientific treatment.

In Aklera veterinary hospital total No of sick cattle treated in year 1943 was 1745. Out of which 19 suffered from contagions diseases, 1387 from non-contagions diseases and 348 were castrated.

Table showing the number of cattle treated in Aklera veterinary hospital in years 1998, 1999 and 2000.

Samvat	Contagions	Non-contagions	Total No taken ill	Castration	Total
1998 (1942-43)	13	986	999	180	1179
1999 (1942-43)	29	1428	1457	419	1876
2000 (1943-44)	19	1378	1397	348	1745

25 cattle died last year from various diseases. The veterinarian visits the village once a year. He also goes when he is informed by the Patel about an epidemic prevailing in the village. Only five animals of the village were castrated by the veterinary doctor. No animal was either inoculated or immunized by the 'klera' veterinary department against various diseases.

Economic advantages of Cattle.

Only four families out of thirty three use milk in their daily diet. None of the village families sell milk. Eight families sell milk produce that is 'Ghee'.

An estimate of the money value of the sale of Ghee

Keshri Mal	Rs 50/- per year.
Machho Lal Meena	Rs 150/- per year
Mangi Lal Patel	Rs. 125/- per year.
Nathoo Meena	Rs 60/- per year
Dhoolia	Rs 25/- per year
Ghisa Das	Rs 5/- per year
Bhanwar Lal Meena	Rs 100/- per year
Bheru S/o Jeta	Rs 80/- per year
TOTAL	Rs 595/- per year

The total income from the Ghee is Rs 595/- per annum. The butter milk is utilized in various ways by the villagers. They prepare Rabri from it, they take it instead of milk, women wash their hair and it is also utilized in some cattle diseases. Generally and in most cases the butter milk is utilized in Rabri. The villagers burn their prosperity by using dung cakes as fuel.

The hides of the cattle are locally used. They are utilized in the forms of Charas and shoes. It is a pity that this village has not got any tanning industry. The people suffer from this want. They have to send the hides to the neighbouring village Sarthal for tanning and have to pay high charges there. The hides are not utilized to their maximum limit as there are neither means to utilize them nor the people are interested in getting something from the hides. They dispose them of very carelessly and ignore their use.

The cattle are not sufficient for the requirements of milk. Only $\frac{1}{2}$ chhataks of milk was the share of a villager on average, at the time of the investigation. The cattle are not sufficient for ploughing and cultivation. The villagers often borrow money for buying bullocks. They either borrow money from the Money-lenders or from the State in the form of Takavi-loans. The cattle are not kept on economic basis. Grass is not available for the cattle, it is as dear as food grains. A cattle can easily eat grass worth a rupee daily which the villagers cannot afford. There is every need for improving the quantity and output of grass and fodder. More pasture lands should be provided as grazing grounds for the cattle. The veterinary services are inadequate to meet the village requirements. One doctor for such a big division is like a drop of water in the sea. He is not in the position to visit every village now and then and without visits cattle conditions cannot improve. If he goes to villages to cure the animals from epidemics, the work at head office Aklera suffers.

A breeding farm is a first grade necessity to improve the village live-stock. The people at present import bullocks from out side as there are no means to produce healthy and energetic bulls. Cattle breeding is in a deplorable condition. Small bulls impregnate the cows. This results in low and miserable breed of the cattle. High mortality and ill health is the prevalent feature of the live-stock. Breeding farm is the only remedy to meet the difficulties of low type of breed. The opening of new pasture-lands is a step to encourage the breeding farm and the general health of the cattle. The cattle on account of the scarcity of fodder remain under fed which reduce their vitality, energy and health.

CHAPTER IX

Agricultural History of the Tract

In the settlement of Samvat 1964 the village had 48 bighas of Chahi and 315 bighas of cultivated land. In the third settlement in Samvat 1982 the village had 713 bighas of cultivated land and 55 bighas of Chahi. From the year 1933 upto year 1943, the village experienced six bad years which were 1933, 1934, 1935, 1939, 1941 and 1942. The years 1937, 1938 and 1943 were the good years, 1936 and 1940 were ordinary years. Hail storm generally visits every year. In the year 1942 and 1944 it rained very heavily. In the years 1941 and 1939 the rains were below the average.

CHAPTER X

Methods of Cultivation.

The method of cultivation in this village are chiefly two Khud-Kasht and Zaili Kasht. Most of the families are engaged in Khud-Kasht. Panti Kasht is the general order of the village. The villagers adopt that method of cultivation in which they are best benefited.

Table showing the proportion of land cultivated by owner themselves and through subleases.

	Khud Kasht (Land cultivated by owner themselves)			Zaili-Kasht (Land cultivated by other then owners)			Total cultivated (Including Mafi)
	Individual or family farm	Co-operative farm	Total	Ordinary Sub-lease	Mortgage	Total	
Area in Bighas. (1943)	836	88	924	172	47	219	1143
Percentage	73.14	7.70	84.81	15.05	4.11	19.16	100%

The land 47 bighas is mortgaged in Rs. 371/- only which is a very small sum for so much land. The land mortgaged is of pre-war era. At present the value of land is no less than Rs. 600/-. In mortgaged land interest and profits are equal (सुद मुनाफा बराबर)

20 families are doing Khud-Kasht, 4 families have got co-operative farms, 6 families cultivate land on sub-lease and 3 are engaged in mortgage-cultivation. Khud-Kasht has got a great importance in village economy. In Khud-Kasht there is self motive to be fulfilled, cultivators work enthusiastically as they themselves will enjoy the fruits of their labour. Zaili Kasht is also prevalent in the village because some families have large areas of land which cannot be controlled and managed under Khud-Kasht; such families lease land on Zaili-Kasht. Panti is also a particular feature of the village economy. In panti the owner of the land has to pay the land revenue and other necessary expenditure is equally

shared by the partners. The other partner tills the land and divide the products in two equal parts when it is kept in the Bhandars. This method is paying both to the owner and the other partner because one has got the land the other has got labour and pair of bullocks to cultivate the land. Mortgaging land is done at the time of money emergency. The mortgaged lands can be regained by the owner by paying the money.

CHAPTER XI H O L D I N G S .

Table showing No of holdings in Khalsa tenure and Mafi tenure.

No. of holdings in Khalsa tenure	No of holdings in mafi tenure.	Total No of holdings.	No of Khatedars who hold both in Khalsa & Mafi tenure.	Total No. of holders
47	4	51	3	48

Table showing No of residential and non-residential holders and the number of their respective holdings

No of holdings held by residential holders.	No of holdings held by non-residential holders.	Total No of holdings.
39	12	51
76.5%	24.5%	100%
No of residential holders	No of non-residential holders	Total No of holders.
26	12	48

Table showing the distribution of holdings according to size (including Mafi holdings)

	B I G H A S .							Total No of holdings.
	Less than 1	1 to 5	5 to 10	10 to 25	25 to 50	50 to 100	Above 100	
Number of Holdings.	3	11	12	12	9	2	2	51
Percentage of total No of holdings.	5.88	21.57	23.53	23.53	17.65	3.93	3.93	100%

22 41 Bighas is the size of average holdings (including Mafi

Years & Samvat	The total cultivated area	No of holding	Size of average holdings.
1983 (1926-27)	1094	44	24 86
1985 (28-29)	1099	45	24 42
1992 (35-36)	1135	48	23 65
2000 (43-44)	1143	51	22 41

General remarks on Fragmentation of holdings:— Sub-division and fragmentation of the holdings is one of the problem of the village. It has made impossible the proper use of man and money. A man having only 4 Bighas of land cannot properly utilise a plough and a pair of bullocks. The cultivators having plots scattered here and there cannot keep a strict watch on the crops grown in the field. Much money is unnecessarily wasted on account of fragmentation.

Distribution of holdings according to number of plots per holding

	Consisting of Plots.										Remarks
	One	Two	Three ^A _{1/2}	Four	Five	Six	Seven	Eight	Nine	Ten	
No of Holdings.	26	12	4	2	1	2			2	2	51

Total No of plots=125, average size of plot — 9 1 Bighas

The above table shows that 50% of the holdings are consisting of one plot. Average number of plots per holdings is about 2 5

50 Bighas is the optimum size of a holding for the family of five members (3 adults and 2 minors). This family can well manage 50 Bighas of land and can derive minimum advantages from it under normal conditions. The size of an average holding is 22 4 Bighas while the optimum is 50 Bighas. The present average size of holding is below the

optimum point. The largest holding is of Sher Mohd.—a resident of Aklera town but possessing land in this village. It is of 229 Bighas. Dhulia has the smallest size of holding of 3 Bighas only. The largest size of holding is $4\frac{1}{2}$ times more than the optimum size but the smallest size of holding is much less than the optimum size of holding.

As regards the size of holding in the village, there is a great difference between the largest one and the smallest one. Majority of the holdings are below the optimum size. It is why majority of the villagers suffer from the pangs of poverty. What to talk of nourishing diet they are mostly underfed.

CHAPTER XII

Land Revenue And Other Taxes

The land revenue system is Ryotwari in this village. The state authorities directly deal with each individual peasant and recognises no middle men to collect the revenue. The Patel of the village to a very little extent shares the work of collecting land revenue. He is paid 3% commission on the total revenue collected from the village. He is also responsible for the peace and tranquillity in the village. The revenue is assessed on each separate field according to its productive capacity. It is paid by the actual occupant of the holding. "Chhut" is also given at the time of failure of crops.

Table showing the rates of assessment on various types of soils.

Rates of	Chahi		Khara	Sare-Mal		Utar-Mal			Mer-Ghas
	I	II		I	II	I	II	III	
Assessment	Rs 5/-	Rs 4/8	Rs 2/-	Rs 1/8	Rs 1/4	Rs 1	-/12/-	-/8/-	-/8/-

Table showing the incidence of land revenue on irrigated land

Total area of Irrigated land	Total land Revenue on Irrigated land	Average rate per Bigha on Irrigated land
69 Bighas	Rs 257/2/-	Rs 3/11/7

Incidence is less than the rate because of concession on land newly brought under irrigation.

Total area of cultivated land of all types	Total land Revenue	Average (over-all) Rate per Bigha
1061	Rs 1394/2/9	Rs 1/5/-

Other tax paid by the cultivators is forest tax worth Rs. 32/1/6. There are some illegal dues paid by the cultivators depending upon the mutual agreement among the cultivators on the one hand and state officials on the other.

TABLE SHOWING THE INCIDENCE OF LAND REVENUE ON
NON-IRRIGATED LAND.

Total area of non- Irrigated land.	Total land revenue on non-irrigated land.	Average rate per bigha of non-irrigated land.
992 Bighas.	Rs. 1137/0/9	Rs. 1/2/4

CHAPTER XIII

Agricultural Practice

Jowar, Maize, Urad, Moong, Cotton, Tilli Tobacco, Chillies, Bazara, etc, are the Kharif crops

The cultivators first, till the land with Kuli in the months of Jeth and Baisakh (जेठ व बैशाख) or May and June After that they plough the land The Kuli root out the shrubs and bushes from the field The plough smoothens the soil After ploughing they wait for rains The rains provide the land with moisture which is the life and blood of plants After the rains the land is ploughed and seed is also sown at that time with the help of (नाल) Then they wait for a fortnight for the plants to grow up The peasants begin "Kulkana" after the fortnight. After 'Kulkana' Needna (नादना) is done after a week or so Needna is done by the help of Khurphi (खुर्फ़) If the field is full of thorny plants "Needna" becomes a necessary affair The poor peasants are not in a position to engage labourers for Needna Generally this work is done by the women labourers The plants are once again cultivated when they become three feet long This is called "Haladna" (हलदन) Haladna is very useful for the crop It is a stimulus for the success of the crop The fields in which Haladna is not done have a poor yield The labourers are kept on the field for the watch of the crop Either they are hired or the family members discharge these duties In this village pigs and the birds creat a great loss to the farmers Crop theft is also prevalent in the village After four months the harvest ripens and then labourers are employed to cut the crop Heaps of grain are first kept in the Khahans near the village The bullocks are used to crush the grain or Gathas (ढ़) The grain is then kept aloof and the remaining stuff is utilized for giving to the animals Winnowing is done after crushing the Gathas The chaff is given to the cattle When winnowing is done, the crop products is filled in the grannaries Only Chahi land is manured in this village

Agricultural Capital

Nature has showered her bounties on the village with a lavish hand, but the cultivators owing to the paucity of capital have failed to profit by these adequately. A brief glance on the agricultural industry which is the primary industry of the village will convince us of the fact that the village is a backward one. Agriculturists still adhere to the old ways of cultivation which involve a terrible wastage of their productive efforts

Cultivation in the village is carried on with a minimum of capital. Practically speaking, there is no saving of capital due to the backward and inefficient farming which leaves no surplus above the necessities of life. Moneylenders are the only source of financing the agricultural industry. They take advantage of peasant's ignorance and necessity and unscrupulously charge exorbitant rates of interest from the crushing weight of which he can never make his escape

An agriculturist's capital consists in the form of farm implements which are comparatively few in number, simple in kind, small in size, antiquated in character. They are light, portable and within the capacity of draught oxen. His capital in the shape of instruments include (i) plough and plough share used for the upturning of soil. It scratches only few inches of the upper surface of the soil (ii) Wooden yokes in which bullocks are yoked (iii) Seed drill (नाक) used for sowing (iv) Palta for levelling the field (v) Charsa for drawing water from the well (It is found only with those cultivators who have chahi (चैत) land. (vi) Big rop- (vii) Khudari (viii) Hasia or sickle used for harvesting (ix) Dorari (डोरारी)- a long rough thick woven cloth used either in covering the crop on the threshing floor from rain or winds or in taking corn to the market (x) Manure for renovating the exhausted properties of soil (In this village only Peevat land is manured). The cowdung which is the general manure is used as fuel and whatever remains is preserved as manure and applied in such a manner that the real utility of it completely vanishes. (xi) Cart to transport the products (xii) Topa-the small structure in the field in order to keep watch over the crop.

Kharif Crops

Maize (मक्का) :- It is produced both in Mal and Peevat. Two kinds of maize is sown in this village Santhi (सांठी) and Aranga (अरंगा) Santhi is harvested after two months and Aranga (अरंगा) after three months. Aranga is better type of crop than Santhi. The maize can not be produced without manuring the field. Even in Mal where it is sown those fields are also manured.

First fields are cleared and then manured. Manure is put in heaps at the distance of 5 feet. It is spreaded by means of Kuli or Phavara (फावड़ा) After spreading the manure the field is ploughed and tilled by means of ploughs and Kulis. This is called 'Kharar'. The cultivators wait for rains. When rains supply the moisture to the land, the peasants wait for a few days so that the land may become somewhat dry. The land when it has become dry the, villagers say that it has become fit for sowing (बिछार) The sowing is done with the help of seed drill attached to the plough. The plants grow after a fortnight. Kulkna and Needna is essential for this crop. If plants grow intensely, Chhantana (छानटना) is done. Maize is harvested in the months of September and October. The farmers keep strict watch on the crop day in and day out. The labourers are paid 2 seers of Maize for harvesting the crop. The harvest is then gathered in 'Khalians'. Their threshing and winnowing is done then it is stored in the Kothis and Bhandars. There is a current proverb in the village about agriculturists,—

असाढ़ का चूस्या किसान, डाक का चूस्या बरर ।
(ये तो फिर मरे ही सरी)

Maize was produced in 72 Bighas of land in the whole village in Samvat 2000. The output amounted to 150 mannds. Jowar — It is the important Kharif crop upon which the prosperity and success of agriculture depends. It is the staple food of the masses. It is sown in the months of July and August and harvested in the months of December and January. The area devoted to Jowar was 388 bighas in Samvat 2000. Urad, Moong, Cotton, Tili, and Tobacco are other products of Kharif crop the area devoted to these in year 2000 was 76 bighas.

RABI CROPS

Wheat, Barley, Gram, Linseed, Zeera, Ganna, Dhana and opium are the other important Rabi crops.

Opium:— It is the most paying crop of this region. It is only produced in Peevat. Its production is under state control. The cultivators are permitted to produce it according to their status and dignity. The land in which it is produced should have Maize or San crop in the winter. Manure is an essential thing for this crop. The land is ploughed seven to ten times and then square or rectangular plots are formed in the field. These rectangular plots are then manured. In Kartik and Aghan the seed is sown in the rectangular plots (कवर्तिका). Two to four seers of seed is sown in one bigha of land. After sowing the land is irrigated. Opium plants are distributed at a distance of eight inches if they grow very intensely. Three times Neendai (निन्दाई) and three times Gudai (गुदाई) is necessary for opium. Neendai is done with Khurfi and Gudai with Kudaliya (कुदालिया). In Phalgun white and red flowers come out of the plants which present a beautiful spectacle.

In Chaitra (चैत्र मास अग्रेल) the plants are loaded with Dodas. The Dodas are scratched (चेर-ा) with Nukka and the dodas are left to give milk. The next day milk is collected. The dodas are scratched from two to five times with intervals of three days after every sematchment. The dodas are then picked up. Dana is taken out from them. "Danas" out put is twenty seers to two maunds in a bigha. One to five seers of opium is the out put of one bigha.

Ganna:— It requires the same type of land which is used for opium crop. It can only be produced in Peevat. Manure is the life blood of this crop. First the land is irrigated. Then 2 and 3 ft. long pieces of Ganna are erected in the soil. Kyaris (क्यारियाँ) are formed for this. 2500 to 3000 pieces are erected in one bigha of land. It is then irrigated thrice, once in ten days. After a month the plants come out. It is irrigated weekly. This system continues upto Ashad (आषाढ). In this period Neendai and Gudai is also done. After Ashad it is not irrigated. In Ashoj (अशोज) it is once more irrigated and in phalgun the Gur is prepared out of the cane juice. If the crop is good one; 6 Maunds of Gur is the output from one bigha of land, in ordinary crop 2 to 3 maunds is the output.

This crop is greatly harmed by Gabi insects which check the new plants from shooting out. Pigs, rats and other animals are all its enemies

The manure used in the village is prepared from cow dung. The cow dung and other refuse is collected in heaps and then it is taken to the fields and used there.

Crops are destroyed by various type of agents, Jackals, pigs, Deer, Roje, Sabali, Locust, rats, parrots, Peacocks Pigeons, cattle etc. The measure taken against these is that some cultivators have thorny fencing and keep strict and regular night watch.

To protect the crops from the animals "Bajukas" or scare crows are formed. A man of cloth is erected on a bamboo piece. A Man sits on the opposite side of it. Animals take it to be an actual man and are afraid of it.

Black plots are used in order to save opium from evil sight.

कमाऊ पूत भूखाँ मरे कपूत पूत मोज्या रुते ।

Few village Proverbs

This means that the farmer who toils hard day in and day out in order to supply the food provisions to other people himself has to strive and other people enjoy the fruits of his labour.

खेती पानी बीनती मोरा पाछे खुजत्य ।
जो सुख चावे तु किसान, तो आपु आप स्वभाल ॥

Self help is the best help for agriculturists

CHAPTER XIV.

Irrigation

Irrigation is of paramount importance in order to avert the unforeseen consequences of drought. The question of providing suitable irrigation facilities to the agriculturists assumes an attitude of utmost importance. When rainfall is uncertain and illdistributed some valuable crops as opium and Bar ($\bar{\text{q}}\bar{\text{r}}\bar{\text{q}}$) or sugarcane can not grow without constant supply of water. Owing to the seasonal character of the rainfall, double cropping requires artificial irrigation in the absence of rains. The advantages of irrigation are numerous, the principal ones are an increase in the yield of crops, the successful introduction of a stable agriculture; protection from and insurance against famines and scarcity and direct financial gain to the state. Irrigation from wells is practised in India from times immemorial. The total irrigated area in the village is 69 Bighas. The total No. of wells is only ten. The total cultivated area is 1143 Bighas.

Map follows:—

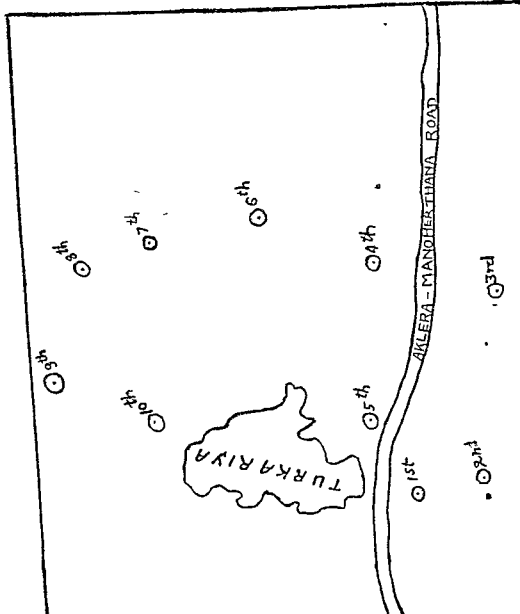


Table giving detailed information about wells of Turkaria

No.	Location.	Kind	Description	Water level	Depth.	Quality of water	Uses	Area cultivated.	Remarks.
1	In the south.	Pakka.	Two trees 1. Lemon & 2. Bordi on the well	24 ft	10½ feet	Soft & sweet	Irrigation & water for drinking.	4.5 Bi-ghas	—
2	"	"	260 ft. away from village	18.5 feet	8.5 feet	"	"	1.5 Bi-ghas	—
3	"	"	1.5 ferlong. from village.	22 ft.	12 ft.	"	"	8 Bi-ghas	—
4	In the East.	"	35 ft. away from main road.	20.5 feet.	7.5 feet.	Hard & Filthy	Not used for drinking used for Irrigation	4 Bi-ghas.	—
5	"	"	100 ft. from the road	22 feet	8 ft.	"	Irrigation	4.5 Bi-ghas	Not used for drinking.
6	"	"	500 ft. from the road.	20.5 feet	9.75 feet	Sweet & soft	Drinking and irrigation	9.5 Bi-ghas.	—
7	"	"	700 ft. from the main road	20.5 feet.	6.5 feet	Hard	Irrigation	3 Bi-ghas	Not used for drinking
8	In the North-East	"	350 ft. from well No 7.	19 ft	8.5 feet.	Sweet & Soft.	"	18 Bi-ghas.	It is owned by 5 persons Nathor Bhanwaria Mangulal, Bheru, & Dhulia.

9	In the North.	"	400 ft. from well No. 8	19.5 feet	6.5 feet	"	Irrigation & drinking	9 Bi-ghas	—
10	"	"	300 ft. from the village.	20.5 feet	8 ft	"	"	7 Bi-ghas	—

Total land irrigated is.....69 Bighas

Wells are the principal source of irrigation in this village. Well irrigation is vital factor in the village and the 69 bighas which is the only irrigated land is irrigated by these. Wells are a private enterprise but the state has sympathetically encouraged well irrigation by advancing Taccavi Loans.

The Charra is the only means of raising water from well. Charra is a big leather bag containing about one to two maunds of water, in this cattle-energy is utilised to draw water and one man guides the bullocks.

6.9 Bighas is the average irrigated area per well. 1.43 Bighas is the average cultivated area for which there is one well. Really it is a matter of pity that cultivated area and irrigated area is in such an odd proportion 383:23.

In the months November, December, January, February and March irrigation is specially needed. In these months the moisture of the land is exhausted by heat and sun

State gives Taccavi Loans to agriculturists for sinking new wells. The rate of interest is only 3% and money is paid in instalments. State takes the land revenue of Korwan land from the owner for 14 years who has sunk a new well and irrigates land from it Thus, the state encourages sinking of new wells

Irrigation is not adequately done on account of the small number of wells There is no proper rotation of crops owe to insufficient irrigation facilities A regular supply of water will work a long way to the solution of the problem of failure of rains.

CHAPTER XV

Cropping

In Samvat 1990 only 353 bighas of land was devoted to Kharif crops in year 2000, 536 Bighas were devoted to these crops In year 1990 only 503 Bighas were devoted to Rabi crops, in year 2000, 595 Bighas are devoted to these crops 34% is increased in the total cultivated area in year 2000 from the year 1990 only 15 5% is increase in the area under Rabi crops in year 1990 to 2000

The estimated output of various crops per Bigha in Samvat 2000 was—

Maize	3 5	Maunds
Jwar	1	„
Til Seed	1 5	„
Cotton	30	Seers
Wheat	30	„
Gram	2 25	Maunds
Linseed	1 25	„
Dhanra	1	,
Zcera	20	Seers
Opium	2 75	„

The chief economic crop for this area is opium and Dhanra with these the prosperity of the people is concerned Agriculturists pay their land revenue from opium only and other crops remain at their own disposal to use and utilise Stable food of the population is Rabri at one time and bread at the other time Methi, Bengan and other vegetables produced in their own fields are their vegetables Maize and Jowar are eaten throughout the year

Table showing the area of Khalsa land in Bighas devoted various Kharif crops follows —

CEREALS AND PULSES				Oil Seeds & Spices				OTHER CROPS				Total
Samvat	Maize	Jowar	Moth moong & urad	Tilli	Chillies	Ganna	Cotton	San	Tobacco	Fodder	Ground nuts	
1991	55	220	.	.	..	..	1	...	4	20	...	290
1992	60	204	6	.	...	.	3	3	4	12	...	292
1993	63	394	.	2	..	.	4	4	2	37	...	506
1994	72	194	.	2	...	...	...	4	2	35	...	317
1995	71	343	16	4	...	...	..	2	1	37	...	474
1996	73	247	11	2	...	...	6	2	1	39	...	380
1997	83	398	18	1	...	...	...	1	1	59	...	361
1998	76	499	15	7	2	2	4	3	...	38	...	647
1999	60	416	6	3	3	3	...	1	1	39	...	532
2000	72	388	16	4	3	4	5	6	3	35	...	536

Table showing the kind of soil in bighas devoted to Kharif crops, Samvat 1990 (Area in bighas)

Kind of soil	Maize	Jowar	Moth, Moong & Urad	Chillies	Tilli	Sugar cane	Cotton	San	Tobacco	Fodder	Groundnut	Total
Chahi	41	1			3		2				1	48
Teer												
Khera	7						1		3	5		16
Saremal	2	94	2				1			5		104
Utarmal	6	165	6							1		178
Merghas										7		7
Total	56	260	8		3		4		3	18	1	353

Table showing the kind of soil in bighas devoted to Kharif crop Samvat 2000

Kind of soil	Maize	Jowar	Moth & Moong & Urad	Chillies	Tilli	Sugar cane	Cotton	San	Tobacco	Fodder	Groundnut	Total
Chahi	57			3		4		4				68
Teer												
Khera	6				1				3	1		11
Saremal	4	131	6		3		5	2				151
Utarmal	5	257	10									272
Merghas										34		34
Total	72	388	16	3	4	4	5	6	3	35	—	536

TABLE SHOWING THE KHALSA AREA DEVOTED TO RABI CROPS (IN BIGHAS) IN YEARS

1991-1999-2000

Food cereals.				Oil seeds & spices.				Others			Do-phasli				Spices				GRAND TOTAL		
Samvat	Wheat.	Bar- ley.	Gram	Beihar	ma- soor	linseed	zeera	Dha- na	opium	fodder	fruits	Total	wheat	barley	gram	opium	zeera	dhana		others	Total
1991	316	1	95	10	.	45	.	8	.	.	.	475	2	19	11	.	19	5	56	.	531
1992	427	.	30	...	1	20	...	...	.	...	...	478	2	9	10	.	29	4	45	.	523
1993	158	..	41	35	1	53	..	...	...	...	...	288	3	1	77	8	...	29	4	122	410
1994	394	2	20	15	1	34	...	...	...	...	...	466	...	2	17	8	..	31	8	66	532
1995	266	...	21	2	1	40	1	...	...	...	...	331	...	2	16	7	...	37	7	69	400
1996	265	...	36	75	..	33	3	...	...	...	...	412	..	1	2	8	...	41	4	56	468
1997	327	..	23	60	10	69	3	...	...	...	...	492	1	...	39	8	...	44	7	99	591
1998	64	...	42	164	3	101	...	2	...	...	...	376	1	...	6	6	...	41	4	58	434
1999	153	...	82	120	7	113	...	3	8	486	.	10	6	7	...	22	7	52	538
2000	236	...	73	140	3	42	..	25	519	4	7	27	8	...	15	15	76	595

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TABLE SHOWING THE VARIOUS KIND OF SOIL DEVOTED TO RABI CROPS

SAMVAT 1990. (1933-34)

Samvat 1990	SINGLE CROPPED AREA IN BIGHAS											Double Cropped In Bighas					Total Cropped Area				
	Wheat	Barley	Gram	Belhar	Masoor	Linseed	Zerca	Dhana	Opium	Fodder	Fruits	Total	Wheat	Gram	Barley	Opium	Zerca	Dhana	Others	Total	
Chah:	5	0	0	0	0	0	0	0	0	0	0	5	4	2	4	14	0	18	5	47	52
Teer	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Khera	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	0	0	0	0	5	5
Sare Mal	34	0	11	48	0	5	0	0	0	0	0	98	0	0	5	0	0	0	0	5	103
Utar Mal	125	0	18	157	0	12	0	0	0	0	0	312	0	0	31	0	0	0	0	31	243
Barda	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mer Ghas	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
TOTAL	164	0	29	205	0	17	0	0	0	0	0	415	4	2	45	14	0	18	5	88	503

TABLE SHOWING THE VARIOUS KINDS OF SOILS DEVOTED TO RABI CROPS IN SAMVAT 2000.
(1943-1944)

(1943-1944)																						
Single-cropped Area in Bighas.													Double-cropped Bighas						Total cropped Area			
Samvat 2000	Wheat	Barley	Gram	Bajhar	Masoor	Linsced	Zerca	Dhana	Opium	Fodder	Fruit	Total	Wheat	Gram	Barley	Opium	Zerca	Dhana	Others	Total	GrandTotal	
Chahi	..	..	..	..	..	..	..	1	..	..	..	..	1	4	13	7	8	15	15	..	62	63
Tecr	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Khara	..	..	..	..	..	..	..	..	..	..	..	199	..	..	4	..	..	..	..	..	4	4
Sare Mal	83	..	19	72	1	15	..	9	..	..	..	..	..	..	5	..	..	..	..	..	5	204
Utar Mal	153	..	54	68	2	27	..	15	..	..	..	319	..	..	5	..	..	..	..	..	5	324
Bards	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mer Ghas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	236	..	73	140	3	42	..	25	..	..	..	519	4	27	7	8	15	15	..	76	596	

CHAPTER XVI

MARKETING OF AGRICULTURAL PRODUCE

In the absence of well organised markets the cultivators have to deal with ordinary shopkeepers or merchants for the disposal of their produce. In this they have to suffer much. They do not get full value of their produce.

B125-14

The villagers sell all type of crops. They only keep maize and jowar for their eating purposes, some well-to-do and judicious peasants in the village keep a little amount of different crops for seed. Generally all families sell to Baniyas. The villagers sell to other persons as money-lenders when they come in the village to purchase commodities and goods. There are no agriculturists in the village engaged in trading agricultural products. Sher Mohammad a resident of Aklera who has got holdings in this village deals in agricultural products. He purchases the produce from the farmers at harvest time and disposes it off at good price afterwards and earns a good deal of profit. Only 17 carts are available in the village to transport the commodities. Part of produce of this village is disposed of in Aklera Town which is $1\frac{1}{2}$ miles from this village. The villagers have to give some brokerage for settling the bargain with the buyers.

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Market-day of town Aklera plays an important role in the village economy. On this day people from various villages assemble at a settled place and exchange one others goods against money and commodities. It is the only day on which real competition between sellers and buyers takes place and settles the prices of the commodities for that day. On this day the sellers can get good price for their goods. The villagers sell their goods immediately after the harvest. Only four members store some produce in the Kothis, Kaiyan and bandas (अग) the rest are forced to sell just after the harvest as they live from hand to mouth. They have to purchase the same goods for seed at double the rate for which they have sold them before. Thus, they have to undergo a great loss.

The villagers do not get the full value for their produce on account of unorganised markets. It is therefore necessary to organise

markets for disposal of the produce. A committee of the local merchants may be appointed and brokers may be licensed. Sales and purchase societies should also be organised to give the cultivators maximum profits of their goods and to supply them seed at cheap rates when they need it.

CHAPTER XVII

Agricultural Wealth.

Table showing the agricultural wealth.

Ploughs	Bullocks	Cows	Buffaloes	Horses & Donkeys	Other Animals	Carts	Wells	Charns	Remarks.
40	88	48	52	9	9	17	10 [Pakka]	17	No Kachha well

Table showing the carts and ploughs in different years.

Samvat	Carts	Ploughs
1986	7	42
1991	7	41
1996	15	41
2001	17	40

In this village there is no kachha well and no man exclusively uses his cart on hire.

6 men in the village have got granaries (खरवा व बंद) to store up grain.

1. Gul Mohammad 2½ (खरवा) — 108 Maunds of wheat (1) 108 Maunds of wheat & Gram (ii).

2. Bhanwarlal s/o Bheru (1 खरवा) — 84 Maunds wheat.

3. do (one Banda) — 48 „ „

4. Mangilal Patel (1 खरवा) — 84 „ „

- | | |
|----------------------------------|------------------|
| 5. Madho s/o Ghasi (मधो गसी)— | 144 Maunds Wheat |
| 6. Bheru s/o Jeta (बिरु जेता)— | 144 „ „ |

Total capacity for storing up grain in village is 720 mds.

The villagers have not got any modern tools and implements.
The villagers neither use improved variety of seeds nor manures.

CHAPTER XVIII

Labour.

The productivity of a village depends upon the total availability of its labour force. But it is not the numerical number that matters. Efficiency or productive capacity is another factor that matters. The village has got only few labourers and the rest of the villagers are engaged in cultivation. There are ten families of labourers in this village, but they too have lands in their own 'khatas' which they cultivate. There are no permanent labourers in the village. At the time of harvest generally all families are engaged in their own farms.

The village labour power can be divided in three parts (i) Male labour (ii) Female labour and (iii) child labour.

There are ten Halis or permanent agricultural labourers for a year, in the village and two Gwals or persons looking after the cattle.

Temporary agricultural labourers number 20. There is no man of this village who has gone outside. The village to earn his livelihood. Family-affection and home love hinders the way of labourers in going outside the village. They prefer one square meal a day in their native village to the two square meals a day at some other place.

Causes of inefficiency —

The village labour power is inefficient. The poor physique of the average village labourer due to poor dietary, the ravages of diseases and the climatic conditions has made him an inefficient worker. Dirty, damp and badly ventilated cottages in which our labourers usually live and breed, and the insanitary surroundings in which the cottages are situated affect the efficiency of labour. The curse of illiteracy deprives them of hopefulness, mental intelligence and cheer which are allied conditions of vigour and strength. Conservatism and orthodoxy make labour immobile. The low standard of living is another cause of inefficiency. It is both cause and effect of inefficiency. It is both cause and effect of the low wages found in the village. The labourer does not get enough to eat to maintain their bodily strength and vigour.

Begar (बेगार) The village balai is the servant of the State in the village. He collects the villagers whenever any state official comes and wants the assemblage of the village. The balais enjoy 18 bighas of Mafi land. Besides this they take out skins of dead cattle and get its remuneration. At the time of harvest every farmer gives them five seers of the crop according to tradition. The balai is to go for begar and if required he collects some other begaris too. Begar is not the significant problem of this village. Here the balai is satisfied with what he gets.

Female Labour:— Female labour is utilized in the village at the time of harvest, at the time of Neendai and Gudai, and at the time of white wash etc.

The female labourers work for 7 hours a day in summer and six hours a day in winter. These are given 3 as. daily in the form of wages; in pre war days they were given -/1 6 annas daily. Female labour is most efficient in neendai, harvesting and gudai of crops. One month after delivery they go to work.

The women going for work cook their food early in the morning before going to work. They eat it at the time of interval in their work at 12 o'clock or one. They take their children with them and drug them with opium so that they may not be able to disturb them in their work. In the evening they cook the food when they return from work.

The males get 4 annas and children 2 annas as daily wages for their labour. Halis get Rs 72/- to 92/- a year. They have to work day in and day out for the well being of their lords. Once a man becomes a hali he comes into the clutches of money lender. He becomes a victim of the village shylocks. He becomes a debtor as on Rs 72/- a man cannot carry on the family expenses.

Once he gets into debt then he can never pay it off. It is inherited by his successor and thus the link goes on. It is said that the hali is born in debt, lives in debt and dies in debt.

Child labour — It is the most striking feature of the village economy. The ignorant and innocent children become labourers at the age of seven on account of financial stringency and in some cases due to the avaricious nature of their parents to see their children earning their own livelihood at such an early age.

The total child population of the village is 77 out of these 51 are of an earning age. About 25 children earn their living by labour. The children are used in looking after the cattle or they can keep watch over the crop in broad day light. They can not go to school as they help their parents in financial resources. They earn and this is why their parents do not send them to school.

The burden of earning one's livelihood mars the physical and intellectual growth of the coming generations. As a result of the general illiteracy they are utterly ignorant of the elementary principles of hygiene and sanitation. The children become spiritless at an age when they should have been most enterprising.

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CHAPTER XIX

Local Industries

Ghee-making, gur-making, and kavelu-making are the only industries of the village. Ghee is taken out of curd milk in the same old fashion. It is taken out quite unscientifically. Seven families are engaged in making ghee. The ghee making industry is not flourishing in the village. The fodder stringency and inferior breed of cattle is the main reason of low ghee yield. The villagers too do not pay proper attention to the condition of the cattle which are the life and blood of agricultural industry. Ghee worth Rs. 595/- is sold every year from this village.

Gur making is a rising industry in the village. It was started in Samvat 1998. It is flourishing in the village. The methods and implements used in making gur are antiquated and old. It is not scientifically prepared. The gur is prepared in the month of Phalgun.

Kavelu making is not a paying industry of the village. Kavelus are made for individual families. They are used for thatching the kachha houses. Every family has this industry and they are used by that family only.

Pottery, weaving and spinning, tanning, mat making etc. are out of the way from this village.

Mangiya Chamar is the only craftsman, artisan and carpenter in this village. He stands unrivalled on the village stage as an artisan.

The methods used in existing local industries are crude and antiquated. They are out of fashion in modern times. New methods in the village can only be adopted when the village has literate population. Illiteracy is the greatest obstacle in the way of adopting new methods. Villagers have not got capacity to take an initiative for any new enterprise. They can only follow the foot steps of other people. There is scope for starting pottery, weaving and spinning industry.

CHAPTER XX

Shopping And Marketing Facilities And Trade.

Marketing facilities we have dealt under the heading "Marketing of agricultural produce" There is no shop and no peddler in the village. The chief market for the village is market-day of Aklera town

"Description of weekly market" of Aklera Town.

Aklera town is in a central place being of a short distance from seven or eight villages Here on Tuesday market day is organised This is the report of the market day of 25th May and the prices are the prices which prevailed on that day

On Tuesday people from various villages assemble in Aklera town to make purchases and to sell goods The Aklera Municipal Committee charges one pice from the outside shopkeepers Cattle are also brought for sale These cattle are tied in the ground in front of the Rest House The buyers come and prices are settled after a long higgling and bargaining The villagers bring ghee to sell and they purchase necessary requirements out of the price which they get from the sale of ghee Generally all outsiders carry "Sevarias" for their children Vegetables from different villages, chillies, gur second hand cloth, tobacco, pottery goods etc come for sale There is a great assemblage of villagers on this day, the market is greatly crowded There is a good deal of pushing and tossing on this day

Following are the prices prevailing in weekly market at Aklera on the 25th May, 1945

Vegetables and food cereals — Gur 5 seers per rupee, chillies 1/4/- for one seer, Dhania 7 as per quarter seer Haldi -/8/- per quarter seer, Zeera /7/- per quarter seer, onions 3 pice per seer, brinjals /1/- per seer, kakri one anna to 3 as each, karondo 1 pice per half seer, unripe mangoes 2 as per seer, green leaves 2 pice per quarter seer Mangoes Re 1/- per hundred, garlic 2 and half annas per quarter seer, Imali 2 as per seer, Dana 2½ seers per rupee, rice -/2/6 per quarter seer, Linseed oil 14 chhataks per rupee, Ghee 1 seer for Rs 2/12/-

Cloth:— Second hand cloth is sold in the market which is imported from Indore- Reji ka than Rs 10/- per Than (9 yards). Muslin of very very rough type 6 as. per yard. Mangrol Chaukhana 12 annas per yard, Pomcha (पोमचा) used by village women Rs 7/- per head.

Stimulus commodities- Baries 6 pice per bundle.

Tobacco Rs. 1/4/- per seer, opium Rs 10/- per seer

Iron goods:— Nails one rupee per seer, plough share (डंते) दंति Rs 1/4/- per seer.

Pottery and other goods: Lakh ke chure (लाख के चूड़े) used as bangles by the villagers as. 8 per set, glass bangles 1 anna or 2 annas per bangle.

Small clay pots as. 3 and 2 each.

Smoking pipe (चिलम) two for a pice.

Baskets annas 3, 2, 1½ each, oil-cake of linseed 5 and half seers for a rupee.

San (सन) ten annas per seer; cotton thread As. /8/ per seer.

The sorti fair of Manoharthana, and Asnawar cattle fair are connected with rural life. In these fairs the villagers sell purchase and exchange cattle. Bullocks are generally purchased from these fairs. These fairs last for a week only. In these fairs the villagers have to stay under the shadows of the trees and in the open. In these fairs the villagers generally drink and enjoy the fair by singing rural songs.

The village is to a little extent self sufficient so far as agricultural products are concerned. The village imports cloth, kerosene oil, sugar, salt, sweets, soap leather goods etc from outside. The articles sold by the villagers are wheat, jowar, maize, gram, opium, dana, zeera, ghee, gur, moong, urad etc.

It is really a pity that the village has not got any shop of any kind whatsoever. The villagers sell and purchase their goods in Aklera town.

CHAPTER XXI

Standard Of Living.

In the village owing to the general poverty of the people and the low earnings of the average individual, the standard of living of the majority of the village is low. The population consists of agriculturist and agricultural labourers. An agriculturist has to live under very adverse circumstances. The producer of grain starves for the grain.

The population can be divided into three groups according to the standard of living (i) Well off (ii) Average (iii) Below average and half-fed. There are only four well-to-do farmers and money-lenders in the village. These represent small minority in comparison to the total village population. Sixteen families are on the average in the village that is with great toil and hard struggle these families manage to get two squares meal a day.

Thirteen families are below the average and half-fed. Only Mehtab is a landless labourer in the village.

The staple food of the masses is rabri (रबरी) at one time and bread at another. The well-to-do eat rabri with milk, the average with butter-milk and the poor without any other thing. The families which produce milk rarely eat it or drink it. The poor do not take milk. All Meenas, Chamars and Muslims take meat at some occasions. Fruits as apple, grapes, bananas, pineapple are a dream land commodities for the village population. They eat mangoes, kakris, m-lons, guavas, berries, jamun etc. Those who are well-off can afford to eat and do eat them. Sweets and the rice are articles of luxury. The whole village eat maize and jowar through out the whole year. The well off persons eat wheat at the time of wheat crop and the rest eat wheat on festivals.

The dress of the villagers is same throughout the whole village—a turban on head, a dhoti on lower limbs. The rich and the average afford to wear shirts. The emblem of the well-off persons is that they use silver buttons of special type of 10 tolas of weight on their shirts.

Only two persons—Mangi Lal Patel and Kesri Lal Jain, have got half pakka and half Kachha houses, the rest of the village lives in kachha houses. The cottages of the poor are very rough, dirty and ill-ventilated. The rays of the sun do not reach their interior. They look well from outside but dark inside. The majority lives in ill-ventilated mudwalls with thatched roofs which are shared by the cattle.

There is a Medical hospital in Aklera town which is very near from village; but people do not take aid from it either they take their own local medicines or consult Khan Ali and Shive Prasad at Aklera. People have not got faith in allopathic treatments. They say:—

“शकाद्याना सक्का कर देता है”

“Persons generally die in hospital.”

The educational facilities too are available in Aklera; but on account of poverty, ignorance and illiteracy the people generally do not send the children to schools.

Intoxicating drinks of wine are prohibited in the village. Birris and hukkah take special place in village society without it they can not work. In war times no festival days are observed. Generally on Dashera festival patel offers a goat on the altar of Mataji. The price of the goat is contributed by the villagers. This offering is named as “मनार”. On Dewali the village spends Rs. 50/-. The well-to-do persons perform the puja of Lakshmi and bullocks. They amuse themselves a lot at that time.

Cots and necessary utensils are the property of every villager. The well off persons have many other things like boxes ornaments etc.

An insufficient supply of necessities is detrimental to the physical growth of the people. Ill-fed, ill-clothed ill-lodged villagers lead a dull and dreary existence. The want of proper sustenance impairs the vigour and vitality of the people who fall easy victims to the attacks of various kinds of diseases. Having no reserve for difficult times, they suffer untold miseries when there is drought or a failure of crops. The children of the weak and unhealthy parents become weaklings and swell the number of the worthless member of the society. Thus, the future generation is deteriorating in physical efficiency. The low standard of living is the main cause of inefficiency, ignorance and illiteracy.

CHAPTER XXII

Health and Sanitation.

Village sanitation is extremely defective. All the houses in the village are closely crowded up. They are ill-ventilated, they do not have windows at the back or in side walls. Inside, they are dark in some of the houses it is difficult to see on a cloudy day. There is no outlet or chimneys for smoke. In many places, men and cattle live together and the whole house is full of filth. The house design is an antiquated one. Outside the houses in the village itself there are no good roads nor is there any conservancy arrangement. There is no sweeper in the village. One other nuisance is that of dung heaps situated too near the houses.

Health is the basis of all activity and its importance in relation to village economy cannot be overrated. The output of the stronger and healthier persons is greater comparatively than those of the weak who are constantly run down by the diseases. This is why the state has equipped itself with hospitals and dispensaries for the prevention of pernicious diseases and other requisite sanitary arrangements which tend to improve the general tone of public health. The average health of the farmers is far from satisfactory. The low vitality of the village peasants is to a considerable degree the result of the general ill health of the people caused by unfavourable climatic conditions, inadequate supply of nutritious food owing to adject poverty and low standard of living, insanitary environments and unhealthy social conditions.

Several kinds of diseases and epidemics have found a very congenial home in certain months in the village. Malarial fever is usually most virulent in the village. It is the most baneful disease in as much as it is less a killer than sapper of vigour and energies. It impoverishes the blood, causes all the forces of man to drop and wither. Fever, influenza, pneumonia, typhoid fever, dysentery, small-pox, hook-worm are other less important diseases. The most mischievous thing about these diseases is that they not only cause mortality among the villagers but also affect the efficiency of the entire village by considerably-reducing the vitality of the people.

The villagers do not care for illness for two or three days After this they consult the experienced old men of the village and generally take otai (ओटाई) of Tulsi-ki-patti (तुलसी की पत्ती). They in some serious case consult Shiva Prasad and Khan Ali who know Ayurvedic and Yunani medicines. In the most serious case the villagers consult the doctors. And generally they consult the doctors when the patient is on death bed and breathing his last. The out break of epidemics is regarded as wrath of Gods. They worship Gods and observe fasts. The parents of the patient of small-pox put stones on their heads and worship Mataji to cure the patient from disease.

State dispensary is near at hand from this village in town Aklera The villagers do not utilise it as they have got no faith in allopathic treatment. The people cannot regularly come at hospital hours to take medicine. Khan Ali and Shiv Prasad vaidya render best medical help to these villagers. Their doors and dispensaries are 24 hours at their disposal.

There are seven dispensaries in the Aklera circle. Only one dispensary at Harnavada is compounder dispensary rest of the dispensaries have doctors to carry on the work All the village children are vaccinated; but the villagers fear from vaccination. On account of compulsory vaccination, they are forced to have it.

TABLE SHOWING BIRTH-RATE IN TURKARIA

YEAR	HINDU		MUSLIM		TOTAL
	Male	Female	Male	Female	
1935	4	2	...		6
1936	2	4	...	...	6
1937	4	2	...	...	6
1838	3	2	...	...	5
1939	5	...	...	1	6

Continued

1940	3	3		6
1941	4	3		7
1942	3	4		7
1943	4	4		8
1944	4	2	1	7

TABLE SHOWING THE DEATH RATE IN TURKARIA

Year	Hindu		Musal- man	Disease			Age			
1935	2			2			2			
1936	3	2		5			5			
1937	5			4	1		1	1	2	1
1938	4	2		6					2	1
1939	3	1		3		1		1	2	1
1940	4	3		7			5	1	1	
1945	3	3		6			1	1	1	2
1943	2	5		7			4	1	1	1
1944	6	3		9			4	1	3	2
Grand Total	32	19		49	1	1	23	7	5	9

Total number of death is 51 out of this 49 died of fever 23 died in the age from birth to five

The total No of births in Nizammat is 10190 during the period 1936-1944 and total No. of deaths is 7949 Average No of births is 1132 per year, and average No of deaths per year is 883

TABLE SHOWING DEATH RATE AND BIRTH RATE IN THE NIZAMAT AKLERA

Year.	BIRTH RATE				DEATH RATE				DISEASES				AGE.								
	Hindu		Musalman		Total		Hindu		Total		Fever		Smallpox		Other		Below 1 year		1 to 5 years		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
1936	520	309	13	21	533	330	354	293	12	9	366	302	352	289	...	14	13	94	96	38	33
1937	711	656	29	34	740	690	572	419	22	14	594	433	574	427	..	20	6	165	122	116	87
1938	726	732	25	22	751	754	683	455	12	20	695	475	668	429	..	27	46	157	145	135	68
1939	723	642	31	36	754	678	612	597	24	24	636	621	595	558	...	41	63	141	132	154	131
1940	677	632	28	30	705	662	633	538	20	25	653	563	552	503	41	44	60	210	221	139	119
1941	583	544	31	19	614	543	372	316	16	7	388	323	370	307	...	18	16	91	73	93	67
1942	383	371	22	17	477	405	442	384	15	25	457	409	433	367	...	94	42	143	123	104	80
1943	449	365	28	20	477	385	269	245	10	16	279	261	268	238	...	11	23	60	55	48	56
1944	409	340	20	12	429	352	308	269	15	12	323	281	305	267	...	18	14	73	62	57	51
Total	5181	4571	227	211	5408	4782	4245	3406	44102	4391	3558	4117	2382	41	44	240	239	1134	1029	884	691

CHAPTER XXII

Social Customs and Religious Practices.

Social and religious institutions and ideals exercise a profound influence on economic activity. Some of the social customs were formed when society was very backward. Some of the conditions have changed all the same the customs have remained. In all communities feasts are generally given to neighbours and relatives and the same custom prevails in our farming community. These expenses lead to the growth of indebtedness. Another difficulty in the social life of the people which imposes a great loss on the cultivators is the scarcity of brides. Among all the better cultivators in economic status the prevailing custom is to marry girls in other village claiming a superior status. The result of this is that the boys of poor cultivators find it difficult to get brides and when they get them they have to pay a very heavy bride price. The cultivator can not carry on agriculture without a wife.

Nata marriages have become a tradition in the village. After the death of one wife the villagers take some widow as wife by nata. Some villagers have more than one wife. Patel Mangi Lal has got three wives.

On the death of a man or woman of more than 15 years of age provided he or she is married, Nukta is done after his or her death. This is unnecessary waste of money, but the control period and state legislation have controlled much of this unnecessary waste.

The break out of epidemics and failure of rains are regarded as a result of sins and crimes which have made the gods angry. At such times villagers worship different gods and different goddesses. They pray, they fast and they sacrifice presents on altars of gods.

The villagers like to go on pilgrimage. When ever they go, they go to Gangaji in a group. In these war times quite a good number of villagers have been to Gangaji after facing the travelling difficulties.

The villagers have a great faith in God. They worship idols in temples give alms, observe "Nava-ratra-puja". They give money to the

Brahmin who reads religious books like Ramayan, Geeta and Mahabharat in the village

Charity is the habit of the ignorant and simple villagers. The Pandits make good money from these villagers. On ordinary days "Seedhas" (सीधा) are given to Brahmins.

Hospitality is a peculiarity of the villager; but they entertain a guest when they are fully assured that he is a good man

Fatalism is the characteristic of villager out look on life. It is a serious hinderance to the material progress of the people.

Villagers are pessimistic by nature. The poverty and worldly miseries have made them pessimist. They think life as a burden. They drudgingly pass their life in the same old fashion as their forefathers did.

CHAPTER XXIV

Delinquency And Crime

The poverty of the people has forced them to use unfair means. The starving and underfed people have no way out except that of theft. They have to fill their belly and they fill it whether by foul or fair means. The appalling poverty illiteracy and inefficiency in labour have crushed the rising spirit of the villagers.

The thefts committed in the village are not of money generally but of harvest and cattle. Recently a theft worth Rs. 1,000/- was committed in the house of Patel Mangi Lal. The thieves are the people of neighbouring villages. There is a chokidar in the village but it is beyond his power to control the petty thefts committed in the village. Cattle have to live with men due to the fear of being pilfered.

Harvest thefts are the general order of the village. Thieves go by night and steal the corn from the fields. When they are caught, suits are filed and punishment is given.

The only way of overcoming these crimes is the spread of education and spread of civic consciousness in the village.

—(o)—

CHAPTER XXV

Litigation

Litigation is not the burning problem of this village. There is no family seriously affected by litigation. There is no friction among the villagers on account of litigation. There is only one case of Master Keshrimal with Dhuli Lal of Nizammat Chhipabarod of Rs. 400/- only. That is a serious case pending. There is no panchayat in the village to settle the disputes. There is tendency of appealing to higher courts. There is panchayat in Gatoli which has not got success in arbitrating disputes.

CHAPTER XXVI.

Rural--Indebtedness

Table showing the distribution of debtors according to the amount of their debts.

	RUPEES.							Remark.
	0-10	10-25	25-50	50-100	100-150	150-200	Above. 200	
Number of debtors	4	2	4	4	3	3	2	Only 1 man has got loan of Rs. 600
Percentage.	19%	9.5%	19%	19%	14.3%	14.3%	4.8%	

The villagers take loan for a year and discharge it off the next year. These are no bad debts in this village.

CLASSIFICATION OF DEBTS INTO SECURED AND UNSECURED.

Total Amt of indebtedness.	Secured debts				Unsecured debts	Total
	Land security	Orna-ment security	Other secu-rity	Total		
1314/6/9	6 debts of 527/15 against 127 bigha of land.	—	—	527/15	15 debts of the value of 786/7/9	21 debts of Rs. 1314/6/9

The cultivators of this village clear their accounts once in a year. They have got good credit in Aklera town. They easily get loan without any security.

CLASSIFICATION OF DEBTS ACCORDING TO THE SOURCES.

Amount borrowed from Money-lender	State	Co-operative Societies.	Total
1209/6/9	105	—	1314/6/9
92%	8%	—	100%

The cultivators generally loan from the money lenders of their own village

The rate of interest charged on the loan given in form of coins is 24%. The grain borrowed is repaid by Sawai Badhi (सवाई बाढ़ी) that is the grain is repaid $\frac{1}{4}$ times is more than what he actually took. There are no bad debts in this village. All debts are payable and gradually people are paying them. The people are honest in repaying debts.

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CHAPTER XXVII

Co-operation

In co-operation material advantage is secured and through unity self reliance is fostered. Co-operation means abandonment of competition in distribution and production and the elimination of middle-men of all kinds. Co-operation begins with mutual help. It is a special form of economic organization in which people work together for definite purposes under certain definite rules. In a cooperative society the association of individuals for achievement of the common economic good is voluntary. Moral aspect is much emphasized in it. Special importance is attached to the educative influence of cooperative efforts. Kotah state has got co-operative credit societies which help the poor peasants with finances. It is a matter of great regret that the village Turkaria has not got any co-operative credit society.

In the town Aklera there is an office of the co-operative department. It is the office of the cooperative inspector. In nizamat Aklera work of cooperative credit societies was started in samvat 1993. There are 17 co-operative credit societies in this Nizamat. 162 persons are members of these 17 societies. Total debts amount Rs 6310/- and total land against this debt is 4000 bighas. The societies do not meet the village requirements as there are limits for every member beyond which he cannot take loan from the society. Few people have realized the significance and importance of cooperation. The giving of loan is not immediate. The cheque is sent through the head office. The villagers dislike this delay and it is why they do not want to join it. From money lenders they get immediate help. One way to spread cooperation is by removing illiteracy from the villages. Due to illiteracy people are not in a position to understand and the real benefits of co-operation.

CHAPTER XXVIII

Education

The appalling illiteracy of the rural masses is the greatest impediment in the way of progress and is the cause of prevalence of conservative habits among rural masses. 91.5% of the population of this village consists of 1 literates. It is mainly due to ignorance and illiteracy that the cultivators fear change. In fact they consider that their existing lot is all that could be hoped for and attained. For the progress of the village it is very necessary to have compulsory system of education which would broaden their outlook, develop their spirits of self help, tenacity and perseverance, originality and enterprise, responsibility and resourcefulness and increase their power. If the masses are rightly trained they can very well understand the complexities of modern commercial civilization and the schemes of state initiated for their improvement, carry them with their own resources and manage them without much support of any external body. In short a spirit of self help would develop.

Only 8.5% of the village population is literate. Only 3.4% of adult males and 5% of the adult females are literate. 15.7% are the literates amongst the children of school going age.

The facilities of education are near the village in the neighbouring town Aklera. In Aklera there is one Vernacular Girls Middle School and one Vernacular Boys Middle School.

There are nine schools in the Nizamath Aklera, imparting education to 620 students only.

The total population of Aklera Nizamath is 41126 and total no. of schools is 9.

Total no. of schools in the Aklera circle is 54

Total no. of people residing in this circle is 23439

The villagers do not send girls to school as they are of opinion that female education will not be of any use to them. They fear that the girls will become impudent and unfit for the work which at present they are required to do.

Villagers do not realize the value of education. They do not send the boys to school as they help their parents in agricultural industry.

Table showing the causes of not sending their boys to school.

No. of parents and guardians	Ignorance and Indifference	Financial Difficulties	Usefulness of the boys in home affairs	Distance of the School	Illness of the Boys.	Truancy of the Boys.	Fear of Corporal punishment	Fear of harmful effect of society
26	5	8	13	...	..	...	...	For girls villagers fear that they will become impudent.
Percent- age	19 2%	30 8 %	50%	..	...	..	..

The chief cause of not sending to the school is the use of child labour in agricultural industry. Poverty is the another cause which crushes the spirit of sending boys to schools. Villagers think that education can not pay them in any way and so they do not send their children to school.

Table showing the No. of schools, students, teachers and their proportion to the students (in Nizamat Aklera).

S. No.	Name of the village or town	Kind & Name of School.	No of Students	No. of Teachers	Proportion between Teachers & students	Monthly pay of the teachers
1	Aklera	Vernacular Middle School	302	14	1:21	Rs. 350/-
2	"	Girls Middle School	67	3	1:22	Rs. 53/-
3	Chuteha	Upper primary School	42	2	1:21	Rs. 40/-
4	Ghatoli	— do —	42	2	1:21	Rs. 41/-
5	Sarda	— do —	36	2	1:18	Rs. 43/-

(Continued)

6	Lhas	—do—	53	3	1'18	Rs. 55/-
7	Thanavad	Lower Primary	25	1	1:25	Rs 20/-
8	Mathoon	Chatshala School	29	1	1 29	Rs. 10/-
9	Gehun Khed	Aided Lower Primary School	24	1	1 24	Rs 10/-
			620	29	1 21	Rs. 622

The salary of the teachers is very inadequate. The backbone of the nation—the teachers—are in very miserable condition. They are underfed and under-clothed. Their condition has become very pitiable in these war times. Rs. 21/- are not at all sufficient to maintain the family expenditure of 5 members. Average pay of a teacher is Rs. 21.45 only.

CHAPTER XXIX.

Effects Of War And Rise In Prices.

Prices are an outward index of the movements taking with in the economic system. The out break of war was followed in village by a general rise in commodity prices. The war by raising the prices of staple agricultural commodities in India bridged some gap between agricultural and Industrial prices. Following the sharp rise in prices high hopes were entertained regarding prospects of the agriculturists. It was hoped that cultivators would be able to wipe off their debts and make better profits after a prolonged and trying period of depression. Actually the cultivators did not derive substantial benefits when prices become high. The rich farmers became richer and the poor poorer. The standard of living became low in this period. People did not get enough to eat and enough to wear. Control has controlled the rise of standard of living.

Cropping in this village was not influenced by prices. But the failure of crops in samvat 1999 was a thunder stroke on the villagers. It made their condition miserable and pitiable. Non-food crops were encouraged by the rise of prices. These crops paid a good amount to the villagers.

Industries in this village were not affected in any way by the prices. In pre-war era children were given four pice, women 6 pice and men 2 annas. Now, children get 2 annas, women 3 annas and men 4 annas.

The price control has not been a successful scheme, of the state. The commodity which was under price control disappear from the market. Food stuffs were made available with great difficulty. Still the problem of food stuff is not well solved. The people do not get required and necessary amount of wheat.

The cloth problem is the burning problem of the day. People are dressed in rags. Cloth is not at all available. The women are badly dressed. 2 or 3 yards of cloth cannot suffice for a family. Much tossing and pushing, hue and cry, fight and quarrel are the outcome of cloth control shops. Few people can get cloth from shop as a limi-

ted quantity is kept for sale for a day which is in no way sufficient to satisfy the people

Marriages increased by leaps and bounds in this era People know that notes cannot be hoarded So they spent the notes open handedly in marriages and pilgrimages

The war has increased the value of every commodity People now realize the value of those commodities which were regarded as immaterial in pre-war days

CHAPTER XXX.

Village—Problems

1. Pasture Lands.
2. Sanitation.
3. Education and medical help.

These three are the chief problems of the village. The pasture land at present is very insufficient for the cattle. Due to the lack of pasture lands cattle condition is becoming worse day by day. Fodder stringency in summer is a great problem to be solved by supplying it at cheaper rates.

Khankhera and other unreserved forest trees should be allowed to be cut even in the rainy season. This prohibition affects the agricultural industry to a very great extent.

Without proper demonstration sanitation problem can not be tackled. When the villagers do not know even the a b c of Hygienic principles, how can they realize the importance of sanitation?

Compulsory primary education is a paramount necessity for village uplift. Compulsion will help to literate the villagers. A primary school is a great necessity for the village.

Medical aid can be provided to the village by a vaidya

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Sd. Kalyanmal Jain.

APPENDIX B.

Report on Village Nalka

BY

DWARKA DAS GUPTA B A

APPENDIX B
REPORT ON NALKA
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CHAPTER I

Introduction

It was proposed in a note of the Prime Minister of the 4th May, 1945 to institute and inquiry into the economic conditions of rural areas in the Kotah State. The main aim of the inquiry was to secure reliable data regarding the conditions of life in the villages. The broad tendencies affecting it and the effect on rural economy of the circumstances created by the war.

The inquiry has been completely objective all through giving facts uncoloured with subjective views of the enquiring party, predilections or emotional prejudices.

Physical Features:—Village Nalka which was selected for the above inquiry from the "Haroti" region of the state is situated about $2\frac{1}{2}$ miles north west of the town of Baran, within a stones throw from the Kotah-Bina section of the G. I. P. railway at 149 miles 2 furlong nearly, 400 ft above sea level. On the northern side of the village flows a small revulet called Sanjivani. It has a perennial supply of water. The "Haroti" region in which the village is situated lies between the rivers Chambal on the western and Parvati on the eastern side towards the "Jangli" Region. Plains are visible all over spreading miles after miles with a faint streak of hill far into the horizon. The climate is extreme and the average rainfall about 32" annually. The soil of this tract is very fertile wheat and jowar being the main crops. It is a thickly populated area with an average density of 142 men per square mile. The staple food of the people in this region, is jwar. Haroti wheat is white, nutritious and is sold all over India.

Nalka divided into two separate parts the main part and the annexe. In the main part live the Brahmins and the Dhakars, and in the annexe the chamars. The inhabited area has been built on a lower lying area than the surrounding land. During the rains, it was revealed in inquiry, the village is flooded with rain-water and all access to it is blocked. But there being a natural slope towards the north the water flows away

within a few hours. On the whole the drainage is defective there being no planned system. Water is allowed to take its own natural sloped course. However, at this time of the year the interior of the village was very clean and presented a pleasant sight. The houses have been built in an orderly fashion keeping hygienic principles in view and at the same time without encroaching upon other's rights.

At the entrance of the village from the East there is a well which is the main source of drinking water for the inhabitants and the cattle of the village. There are a few pacca-built houses and one Hindu-Temple in the heart of the habitation.

The village consists of 51 families with a total population of 221 souls. There are two patels here—Mangilal and Har Narayan. One is a Brahmin and the other is Dhakare by caste. The former is Patel by virtue of his ancestors are said to have been the first settlers and the founders of Nalka and the other is by force of majority of his caste in the village.

The Patels get 3 % of the total land revenue payable as "Rasoom". They are responsible to the State for the collection of land revenue and for maintaining general law and order in the village.

The villagers of Nalka are quite a well-to-do lot comparatively, clean and tasteful people. They are very hospitable and well-behaved which reflects clearly their prosperity and well-being.

CHAPTER II

Climate And Water Supply

The village has almost the same climate as is typical of the 'Haroti' region. It is extremely hot during summers and bitterly cold during winter. The average rainfall is 32.72 inches. The climate, in general, is dry and healthy. Even during the rainy-months, it tends to remain dry and malaria is absent as a rule there being no water-logged area in the vicinity.

Table Follows—

Years	Jan.	Feb.	Mar.	Apr.	May.	June	July.	Aug.	Sep.	Oct.	Nov.	Dec.	Total.
1936	0.10"	0.42"	0.23"	0.90"	0.11"	7.62"	7.77"	4.97"	3.70"	...	0.83	0.50"	27.15"
1937	...	0.38"	...	0.19"	0.29"	3.75"	17.36"	8.20"	2.74"	0.60"	..	0.51"	34.02"
1938	0.38"	...	...	0.11"	...	12.65"	9.96"	9.20"	0.92"	0.38"	...	..	33.58"
1939	0.80"	0.22"	0.16"	...	...	4.20"	6.63"	6.75"	1.26"	...	...	...	20.02"
1940	0.90"	0.12"	0.49"	...	0.34"	3.70"	8.26"	11.31"	3.40"	...	0.19"	...	28.71"
1941	1.30"	0.62"	0.16"	...	0.50"	1.59"	3.17"	3.43"	6.37"	...	..	...	17.14"
1942	1.30"	0.80"	...	...	0.10"	2.75"	32.49"	15.28"	3.23"	...	...	...	55.95"
1943	0.84"	...	...	0.30"	0.16"	3.23"	11.95"	6.15"	7.35"	...	..	...	29.98"
1944	0.67"	0.26"	0.67"	0.33"	0.50"	3.66"	16.37"	23.78"	1.20"	...	0.45"	..	47.89"
Ave- rage	0.70"	0.31"	0.19"	0.20"	0.22"	4.80"	12.66"	9.90"	3.35"	0.11"	0.16"	0.11"	32.72"

For the water supply the village has two pacca well-built wells-one in the main part and the other in the annexe. These wells are used mainly as a source of drinking supply. Bathing and washing

are strictly prohibited at the wells and are generally done in the river near by or at home. For cattle there is a water trough built in stone by the village money lender just near the well in the main part. He himself has taken the responsibility of filling it up, its repairs and maintenance.

For irrigation there is only one well which is yet incomplete and dry. Almost all irrigation is done by means of 8 pacca dehris on the bank of the rivulet. In these Dehris water is dug aside from the river in well like enclosures and is lifted by leather buckets (चडम) drawn by bullocks.

Drinking water for human beings and cattle is in adequate quantity. The water is soft and palatable to drinking. The water level also is 15ft nearly, and the supply is abundant and perennial. For irrigation however the water supply is not sufficient.

CHAPTER III

Population

In Nalka there live 221 souls in all men, women and children of all ages. There are 107 males and 114 females.

The following Tables show the entire position in respect of population and its distribution according to religion, caste, sex and age groups. The comparative table will also show the changes in the present population as compared with four previous censuses carried out in the state.

Table showing present distribution of population according to sex and age groups.

	AGE GROUPS							TOTAL
	Birth to 5 yrs	5 to 15 yrs	15 to 25 yrs	25 to 35 yrs	35 to 45 yrs	45 to 55 yrs	Above 55 yrs	
Males	13	25	16	18	20	10	5	107
Females	21	29	17	23	14	5	5	114
TOTAL	34	54	33	41	34	15	10	221

Table showing present distribution of population according to Caste and Religion.

	HINDUS										Total
	Brahmins	Nandwana Bobra	Gossin	Dhakar	Mali	Chamar	Nayak	Mer	Others	Muslim & Others	
Males	16	2	1	46	4	32	3	2	1		107
Females	23	3	1	41	4	42	3	3	4		114

Total	29	5	2	87	8	74	6	5	5	221
Percentage of total population	13.12%	2.26%	0.91%	39.37%	3.62%	33.48%	2.72%	2.26%	2.26%	100.00%

Table showing the distribution of population according to sex and Religion at the Successive Censuses as compared with the present one M stands for males and F for females

YEAR OF CENSUS	Hindus		Muslims		Jains		Others		No Of Families	GRAND TOTAL
	Males	Females	Males	Females	Males	Females	Males	Females		
1911										
1921	145	129							73	274
1931	115	118							69	233
1941	142	139	4	2					55	294
Present	107	114							51	221

Table showing distribution of families according to occupations

	Farmers	Dairy Farmers	Agri Labourers	Other Labourers	Artisans	Craftsmen	Money Lender	Shop keeper	Others	Menials	TOTAL
No of Families	20		10	14			4		3		51
Percentage of Total	39.21%		19.6%	27.45%			7.84%		5.88%		100%

CHAPTER IV

Land and its Divisions.

Land— The area of the Khalsa land both cultivated and uncultivated in Nalka is 3009 bighas besides 303 bighas of Mafi land, the total being 3312 bighas. The following table will show the various classes in which the total land is divided.

Table showing various kinds of land:—

Total land in village	Irrigated	Non-Irrigated	Total cultivation including Mafi	Nalayak or Roads & Abadi	Kaju or Pasture	Kbalsa	Mafi
3312	35	2594	2629	300	383	3009	303
Percentage	1.07%	78.3 %	79.3 %	9.06 %	11.56 %	90.85 %	9.15 %

Various kinds of soils are also found in the "Maf" of Nalka. As determined at the time of the first settlement commonly known as the "Habiwala" settlement. They are:—

	Chabi	Kheda	Sarc	Utar	Merghas	Kaju pasture	Nalayak	Mafi	Total
In Bighas	35	4	1.622	624	41	383	300	303	3312

In the village there are non-residential owners of land also. These land-holders simply own the land in the village which is cultivated in partnership or on munafa. The residents of this village similarly own land in other villages which they cultivate either themselves or on munafa according to convenience.

The following table shows the area cultivated by residential owners and non-residential owners in Nalka as well as land owned by the

residents of Nalka in neighbouring villages with their respective percentages.

The second table shows the average area of land owned by each family & each individual in the village.

Table showing the area of land owned by RESIDENTIAL & NON RESIDENTIAL owners

Total cultivated area in the village	Area owned by non-residential owners	Area owned by residential farmers.	Area owned by the inhabitants of this village in other village	Total area owned by villagers of Nalka	Remarks
2629 Bighas	722 Bighas.	1907 Bighas	469 Bighas	2376	
Percentage	27.5%	72.5%			

Table showing the average area of land owned by each FAMILY & PER HEAD OF POPULATION

Total area owned by the villagers.	No of Families in the village	Average per family	Total population	Average per head	Remarks
Bighas, 2376	51	Bighas 46.6	221	Bighas 10.75	

CHAPTER V

Natural Vegetation

Besides the field crops, it is also important to study what the unimproved land produces with or without cultivation; and what it is capable of producing.

The soil of the tract is fairly rich and the rainfall also is in sufficient quantity. All kinds of vegetation can flourish in this favourable climate condition; but the only tree which seems to flourish naturally is Babul (*Acacia Arabica*),

The total number of trees in the village is 615 of these 404 are Babul trees or 66.2% of the total. This tree is spread over all the tract, mainly growing on the banks of the river "Sanjivani". All the trees growing on the banks are fit for cutting for timber. These are nearly 35 in number. The rest are small at present. The villagers use this tree for making their agricultural implements, and its thorns for fencing small plots where more valuable crops are grown.

The next important tree occurring in this part is the Nim (*Melia Agadirachta*). They are 54 or 8.8% of the total.

The third important tree is "Khenjra". They are 46 in number. Leaves of this tree are eaten by camel who relishes it the most.

Palm trees are also in quite a large number counting 31 nearly 5% of the total number of trees. They add to the beauty of the tract greatly besides yielding quite a delicious fruit.

Tamarind trees are also in a fairly good number being 20. Their fruit is locally consumed. They are a good source of fuel wood. The rest of the species are few in number and are shown in the following table.

<i>Hindi or English Names</i>	<i>Number in the village</i>
Pipal	6
Bar 	5

Sangar	...	...	...	12
Ratanjot	...	...	...	1
Anwali	...	...	..	1
Kent	...	...	...	4
Badbor	.	.	..	11
Jangli Jalebi	..	...	...	2
Jamun	.	...	...	1
Anar or Pomegranate		.	.	4
Sweet neem	..	..	..	1
Arand	...	...	...	4
Lasoda	...	...	...	3
Ever green	...	.	.	4
Chirmati	.	.	.	1
Total				60

The above trees are exclusively on the village site. There are 220 and 219 respectively in the Railway and P. W D premises. In the former Babul predominates being 18 in total while in the latter Neem and Babul are nearly equal and there are 32 trees of "charas" also.

There is no appreciable profit accruing to the village folk from any of these trees. All that is had is only a local advantage.

Herbac-sus Vegetation:—There are quite a large number of other bush growth in the village. The total number of species counted is 48 in all. We shall consider only those ones which have some economic value. They are:—

- | | |
|--------------|-----------|
| 1. Charchari | 2. Dadhum |
| 3. Narsal | 4. Antia |

All the four of them mentioned above are weeds. They always grow near water and are used for thatching cottages in the village. They are kept beneath the backed-tiles in order to make them firm and strong. The fourth is a weed which is used for making ropes also. It is thrashed and broken into fibres. Then by twisting, good ropes are made out of it.

Others are natural vegetation which the villagers either use as herbs or vegetables. They do not yield any pecuniary benefit to them. There are, however a few weeds like the "Ada Shishi" which hampers agriculture greatly. The villagers are alive to this fact and do not themselves allow such weeds to grow and spread far and wide.

CHAPTER VI

Live Stock

The live-stock is the real wealth of the farmer and as such has very important bearing upon his prosperity. Upon its efficiency, fitness and availability in ample strength depend the produce and the happiness of the producer. Without adequate live-stock a farmer will feel stranded like a workman without tools. When other nutritious food is not easily available to the farmer, his wife and children, it is only the milk of the cow in his house that keeps them alive. It is hardly necessary to emphasize the great need and importance of the live-stock in rural economic life with old methods of agriculture and transport employing live-stock power still.

In Nalka the villagers are quite alive to this fact and take all necessary precautions and care to preserve their live-stock wealth. However, there are short comings which usually come in the way of all Indian farmers. These will be mentioned in their proper context.

The present strength of live-stock in the village is 271 heads. The following table is illustrative of the present number as compared with the numbers on previous censuses.

Table showing the numbers of Domestic Animals in Nalka.

Year	Cows & Bullocks					Buffaloes					Horses etc	Others	Total
	Cows	Oxen	Kerdas	Kerdis	Total	She Buffaloes	He Buffaloes	Padis	Padas	Total			
1924	53	173	(98)		324	22		(18)		40	9		373
1934	71	110	(68)		249	18	1	(6)		25	7		276
1939	68	98	(89)		255	27	1	29		57	2		314
1944	58	95	(65)		218	23	1	19		43			261

At pre- set June 1945	45	113	(35)	33	226	23	2	14	6	45	...	271
Percent- age.												

As compared with the figures of 1924 the live-stock power has diminished to the extent of 34.6% in oxen 100% in horses and nearly 16% in cows. There is however, no appreciable change in the number of buffaloes and others cattle. The obvious reason is the poverty of the farmer. Once an ox dies it becomes almost impossible for him to buy another. In the year 1944-2000 the number of oxen had gone down to 95-45% lower than the strength in 1924.

Mostly the villagers depend upon their existing live-stock. Only to raise fresh live-stock but they have no suitable arrangements for improving the breed. A few years back a 'studbull' was sent to this village by the state at the request of the villagers to improve the breed. But the amount and extent of damage done by this bull to the standing crops in the fields or the harvested ones in the "Khalayans" was so great that the villagers had to abandon the luxury of a "stud-bull". Hence the removal of the bull from the village. There is no breeding centre either any where near about. Such being the practical difficulties there are no good arrangements for raising good live-stock.

However, the existing live-stock in the village Nalka is fairly healthy. It is partially due to the well-being of the villagers. They look after their live-stock well. Moreover, due to insufficiency of pasturage in the village (except for five months of the rainy season) the entire strength has to be fed on dry fodder and oil cakes for nearly seven months in a year.

There are 45 milch cows and 23 milch buffaloes in Nalka, of these 32 cows and 16 buffaloes are dry at present. With the exception of two cows all are of Desi and inferior breed with very low milk-yield. Similarly all the buffaloes are also of Desi breed with very low milk-yield. Due to insufficiency of pasturage, inferior breed and no suitable arrangement for improving the same the cattle remain dry for a long periods.

The following table will show the number of cows with their milk-yield in seers and period of dryness

Table showing the normal yield per day of milk of cows and buffaloes

	Normal yield per day						Total	Remark
	Less than one seer	1 2	2 3	3 4	4 5	over 5		
Cows	10	20	9	2	1		42	3 are not milched All the milk goes to the calves
Percentage	23.81%	47.62%	4.43%	4.76%	2.38%		100.00%	
Buffaloes			5	4	12		21	2 have been recently purchased and give no milk
Percentage			23.81%	19.05%	57.14%		100.00%	

Table showing the length of dry period

Number of	Length of dryness					Total	Remark
	Less than 4 months	4 to 6 months	6 to 9 months	9 to 12 months	over 12 months		
Cows	1	12	3	6	23	45	
Buffaloes		11	4	2	6	23	

The average normal yield per day per cow is 1.24 seers and each buffalo yield is on the average 3.6 seers

Out of the total strength of 45 cows only 7 yield milk at present and out of the 23 buffaloes 7 only are milching these days. The total present yield of cows is 8 seers average yield per milching cow being 1.14 seers. For the buffaloes the total present yield is 9.1 seers and the average per milching buffalo is 1.4 seers.

This works out at 10.05 chhataks (0.63 srs.) per head of population in the village normally and at present it is 1.29 chhataks (0.08 srs.)

Table showing the yield of cows and buffaloes and average per head

Description	Total	Milching	Dry at present	Milk-yld at present	Average at Present	Milk-yld. Normal	Average Normal	Remark
Cows	45	7	32	8 srs	0 18 Srs on 45 cows	56	1.24 Srs	6 cows yield milk enough for their young ones
Buffaloes	23	7	16	9½ srs	0.42 Srs. on 23 buffaloes	82½ Srs	3.6 Srs.	
Total	68	14	48	17½ srs.	0 26 Srs. on 68 animals	138½	2.04	

Pasturage

For a healthy live-stock it is very essential to have large pastures with abundant growth of grass and other vegetation for the cattle to eat. It is never practicable to feed them on or cakes all the year round nor does it alone satisfy the cattle. Grazing in the pastures is, therefore, very essential both for the satisfaction and health of the cattle.

The total area of pasturage available in the village is 424 bighas including 41 bighas of Mer-ghas owned by individual cultivators as a part of their holdings. 383 bighas is maintained by State as pasture land. The quality of this pasturage is rather poor.

During the rainy months it thrives well but as soon as the rains are over the grass dies out so much so that during the summers there is hardly anything left in the pasture-lands for the cattle to eat.

The total number of cattle in Nalka is 271 which means that $424/271=1.57$ bighas of pasture is available per head or there is 6 cattle on each bighas of grazing-land.

The pasture-land is not enough for the cattle of the village. The inadequacy affects vitally the health, strength and efficiency of the live stock. The result is that they die long before they are due and the villagers cannot afford to lose them. The quantity and quality of the work done by such under-nourished half-starved bullocks is not at all up to the mark.

Next important thing for the cattle is the watering facility. This is satisfactorily cared for in Nalka. There is a well at the eastern entrance of the village and nearby a pacca cattle trough. The village money lender has taken it upon himself to maintain and repair as also to arrange for its filling up from day to day. This self-imposed responsibility ensures adequate water supply at all hours.

The farmer always and invariably loves his cattle. He knows it full well their importance and realises that his entire wealth and economic prosperity lie in them. In Nalka this view is held generally and as such the cattle—the oxen in particular—are housed comfortably and properly looked after. They divide their own residence in two separate blocks, one on either side of the main entrance called the "Pol" and the other the main residence. The "Pol" is exclusively devoted to the housing of the cattle. Between the "Pol" and the residential block of the farmer's family there is a court yard wide enough to keep all foul smell and other offensive things away from the main part.

This "Pol" is cleaned every morning by the women of the household of each individual farmer as a part of their household duties. Well-to-do farmers employ labourers also for this purpose.

Other cattle are also looked after with reasonable care and affection.

As for the worthless cattle, the villagers become disinterestedly negligent. They are allowed to roam about at will but they even are housed properly at night out of sentimental feelings. In Nalka, at the time of inquiry, there did not exist any such worthless cattle.

Disease claims a heavy toll among the live-stock. Last year Foot and Mouth disease and pleuro-pneumonia broke out in epidemic forms in the Nizamats Baran and Nalka was no exception.

The most common diseases that the cattle suffer from are:—

- | | |
|----------------------------|--------------------------------|
| 1. Foot and Mouth disease. | 2. Contagious Pleuro-pneumonia |
| 3. Rinder Pest | 4. Surra |
| 5. Anthrax | 6. Foul Cholera and |
| 7. Strangles. | |

The following table will show the number of cattle attacked and number succumbed during the years 1938-1944 at the Baran Veterinary Hospital.

Year	Affected	Total	Damaged	Cured
1938-40	3,578	9,187	1,164	8,023
1940-41	1,835			
1941-42	1,591			
1942-44	2,183			

Veterinary Aid

There is only one veterinary Hospital at Baran which serves the Nizamats Baran, Antah and half of Atru. There is only one qualified doctor and only one compounder. The Veterinary aid thus is too inadequate for such extensive area. One doctor is not in a position to go

on tour as well as remain in the head quarters During the years 1940-45 the Veterinary Surgeon was on tour for 228 days including 24 days during epidemics and 48 days calve days He visited 174 villages in all Nalka was, however, not visited by him even once during all these days.

In all 345 cattle were castrated on tour and 3,890 at head quarters, making a total of 4,235 during 1941-44 The animals inoculated against various diseases were 266 during 1939-44.

It will not be out of place to mention that the total number of cattle in Nizamath Baran alone is 52,654 according to latest census Only 6,440 cattle, that is a small minority of 12.2% could avail of Veterinary treatment during last 4 years

CHAPTER VII

Methods of Cultivation.

Sub-lease:—The farmers almost always like to cultivate their land themselves but sometimes when cultivates it by partnership called "Panti". When he is not in sound health or may not like to work he cultivates the land by "Zaili" on "Munafa".

'Zaili Kasht' is sub-leasing the holding on agreed amount to be paid to the time of harvesting or in advance which may or may not include the Land Revenue payable to the State. The sub-rent which includes land revenue, varies in Nalka between Rs. 3/- a bigha for inferior land to Rs. 8/- bigha for superior quality of land.

When the "Right of cultivation" in the land is mortgaged no interest is paid on the money advanced and in consideration of it the mortgagee has a right to enjoy the produce of the land. This is the general practice in such cases of mortgage but sometimes a definite rate of interest may be agreed upon, on the money advanced and the mortgager is allowed to use the land. Brahmins are regarded as a non-agriculture class in the village though one of the two patels is a Brahmin as a good cultivator as any of the Dhakars. There is one Nandwana Bohra living and owing land in the village who strictly speaking is a non-agriculturist. The following proverb in the village shows the inefficient quality of a Brahmin as an agricultural labourer.

आखो बैल ब्राह्मण हाली

जद छोड़े जद करे कुगली ।

It means that a Brahmin farm labourer is to be compared with an uncastrated animal who always will mis-behave as soon as left to himself.

However, it is always a very difficult point to decide and to lay down a rigid line of demarcation between the agricultural and non-agricultural classes. The agricultural classes. The agricultural classes

may at times be engaged in non-agricultural pursuits while the non-agricultural classes in favourable conditions may take to agriculture

The following table will show the proportion of land under own cultivation, or "Khud-Kasht" and land leased out.

	Own cultivated	Sub-leased	Mortgaged	Total (Including Mafi
Total in Bighas	1849	495	285	2629
Percentage			10 09	100 %

CHAPTER VIII

Holdings.

In all there are 66 holdings in this village of which 54 are khalsa holdings and 12 are mafi holdings 7 out of the 12 muafidars are Khata holders also..

The total land under cultivation both khalsa and Muafi is 2,629 bighas. Following is the table showing the distribution of holdings according to their size, their kind and descriptions of land holders.

Size of Holdings in Bighas	Number of Holdings	Kinds of Holdings.			Owned by		Remarks.
		Khalsa	Jagir	Mafi	Residents	Non residential	
Below 1 Bigha	14	12	.	2	7 (1)	7 (1)	The figures in the brackets are holdings Mafi of either resident or non-resident holders.
1-5 Bighas	6	6			2	4	
5-10 Bighas	6	5	..	1	2 (1)	4	
10-25 Bighas	9	5		4	6 (2)	3 (2)	
25-50 Bighas	15	12	..	3	10 (1)	5 (2)	
50-100 Bighas	10	8		2	7	3 (2)	
Over 100	6	6		.	5	1	
Total	66	54		12	39	27	
Percentage		81.8%		18.18%	59.09%	40.9%	

Table showing the average size of each holding, average number of plots • per holding (Fragmentation) & average area per plot. •

Year	No of holdings including mafi	Total land cultivated (including mafi)	Average Size Per Holding	Total No of plots	Average No of plots P holding.	Average area per plot.	Remark
1915							
1920							
1925							
1930							
1933	61	2616	42.89				
1938	61	2616	42.89				
1943	66	2629	39.85	437	66	6.02 Bighas	
Change							

For a complete idea of fragmentation and its scatteredness, a reference to the attached map is essential @

FRAGMENTATION — There is quite a widespread fragmentation of land holdings with as much, scatteredness. The villagers have divided their holdings into many parts—one in each corner of the

Mal" Being fatalists in outlook they plead one advantage for this, that in case of hail-storms only one part is affected. While the others remain unharmed, all the while realising the economic disadvantages of fragmentation and scatteredness of holding.

• By 'plot' is meant any compact contiguous area, not the "khet" or field into which a cultivator's holding is divided in the khata. Many fields shown in the khata, will if contiguous, together form one plot. The number of plots in this sense will always be less than the number of fields shown in the khata. Here, it seems, fields or 'khets' as given in the khata have been mistaken for plots. The figures pertaining to plots are therefore open to doubt.

@ Attached at the end

Secondly there are various kinds of soil in the entire tract and each farmer likes to have some of each kind. This, naturally, results in fragmentation.

The villagers of Nalka are quite keen to do away with this evil, if possible, realising its many disadvantages.

Optimum size of holding:— Seeing to the conditions of the rural economic life one can reliably put 60 bighas as the optimum size of holdings for a family consisting 4 adults and 2 children. In substantiation of this statement the family budget of one Dhulilal Dhakar s/o Onkar has been prepared for reference. He has 57 bighas of land and 6 members (four adults and 2 minors) in his family. The budget is for the year (Samvat) 2000 which was comparatively a lean year. His expenditure amounted to Rs. 514/11/3 as against his income of Rs. 483/6/- nearly 105% of his income without any saving or investment of any kind. In good years, therefore, he can live a fairly good standard of life and save also something for the rainy day.

CHAPTER IX.

Land Revenue

The cultivators in the "Kotah State" have only what is known as "The Right of Cultivation" However, this right is such as may be sold, made a gift of mortgaged or transferred like all other immovable property. For this right of cultivation the farmer pays a fixed amount as "Land Revenue" to the state at a scheduled rate assessed at the time of the third settlement in year 1983 (*amvat*) according to the quality of the land

The following is the table showing different rates of assessment for different kinds of land in the village of Nalka

	CHAHI				Teer	Kheda	SARE			UTAR			Mer Ghas
	1	2	3	4			1	2	3	1	2	3	
Rate of Assessment	4/8/-	4/-	3/8/-	—	—	2/8/-	1/12/-	1/7/-	—	1/3/-	1/-	1/12/-	1/12/-

The total land under cultivation on which land revenue is payable is 2326 bighas (excluding 303 bighas of Muafi land) in the village. Of this 35 bighas is irrigated and the rest 2291 is non-irrigated. The total land revenue payable is Rs 3299/14/- of which Rs 92/9/9 is from the irrigated portion and Rs 3207/4/3 from the non-irrigated tract

The following Table gives a clear idea of the incidence of land-revenue per bigha on irrigated and non irrigated land and an over all incidence on total

Kind of Land	Area in Bighas	Land Revenue	Average incidence per bigha	Remarks
Irrigated	35	92-9-9	2-10-4	2-10-4
Non-Irrigated	2291	3207-4 3	1-6-5	

(continuet)

otalT	2326	3299-14-	1-6-8	
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Besides the Land revenue at the time of "transfer of land each contracting party has to pay a fee of -/4/- per 'Intqual' irrespective of the value of the land under transfer as application fee.

CHAPTER X

Agricultural Practice

Agriculture.— The tract called the “Haroti region” of the Kotah State is the central part and comprises the most fertile portions of this state. The soil is rich alluvial kind and is very good for agriculture. The region takes its name from the Rajput clan of Hadas who are the rulers of Kotah and who first of all came and settled down, here.

The land is good for food crops like wheat & jowar. Baran the most important town in the tract is one of the biggest grain exporting mandis in Rajputana.

Practice in Brief— There are two main cropping seasons the Kharif and the Rabi.

In Kharif crop the villagers of Kotah sow the following crops - Jowar, moong, Fodder, urad, jute, linseed, Cotton, groundnut, sugarcane, maize and vegetables.

After harvesting the Rabi crop in Chaitra, (चैत्र) the fields are allowed to rest till (ज्येष्ठ) Jyestha. In the month of Jyestha, before the advent of the monsoon, the cultivator harrows his field in order to clean and prepare it for the Kharif crop. Harrowing is done by an implement called “Kuh” with a steel blade which digs nearly 3 inches into the earth. This is always done before the rains so that the remaining roots of the previous crop may not again become green by rain water. Harrowing is done twice or even thrice time permitting, manuring is done in irrigated plots only and is done before harrowing. In Nalka the most common and the only available manure is “Compost” manure and sometimes green manure of Jute. Composting is not carried out scientifically with the result that the manure is not very good in quality.

Harrowing done, the farmer waits for the rains to come it should rain in the first half of the month of “Asadh” (अषाढ़) and should be sufficient for the green grass to appear. Now when, the earth

¶Please see the attached sketches.

has been dried up by sunshine to the degree when it does not stick to the feet or implements " बाझाना " as it called the farmer prepares to sow the seed. Besides, the farmers know the seed time by the different stars and sow the seeds accordingly. The village priest is their guide in this. It is generally done in the month of " Savan मास ". The sowing is done in two ways. One is called the broadcasting method in which the farmer throws skilfully the seeds into the field and then harrows it over so that the seeds are covered with earth. The other method is through a drill. This is done by means of a wooden drill called " नारा ". The seed is drilled deep into the earth and behind the drill comes the harrow covering it with earth.

The month of Asarh is of supreme importance to the farmer. It is only during this month that he thatches and retiles his dwelling for the rainy season, and it is then alone that he prepares his lands for the next crop. Whoever is slow at this time invites his own ruin. The villagers say that—

आषाढ़ का चूक्या किसान ।

ढाल का चूका बन्दर ॥

That the farmer who misses his time in Asarh meets the same fate of doom as the monkey who misses the hold on the branch of a tree.

In Nalka spacing of the plants is also done to ensure proper nutrition to them. They have a saying in the village that—

बण बीदो सण सागणो ।

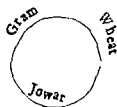
मेंढक फुदकती ज्वार ॥

ऊँट रबड़ तो बजरो ।

पग में कोदयूँ चार ॥

It means that the cotton plants should be widely spaced and the hemp plants should be thickly planted. Jowar should be sown at the distance covered by a frog in one leap. Bajra should be grown so near that camel may eat it in one mouthful and the plants Kondew should be four in one stride.

Rotation and mixtures are commonly followed in Nalka. Rotation of the crops is generally in wheat-jowar-gram and wheat order. After the crop of gram the soil receive its necessary amount of salt for the crops of wheat and jowar. Mixtures of different grains is very common. In Kharif moong urad and linseed are generally sown together with Jowar. In Rabi all grains like wheat, gram and barley are sown as a mixture. This mixture is called "Bejhar बेजड़" locally.



The "Mal" or the tract of Nalka is called by them as "भरेल" which means that the water does not flow off from it but the rains get soaked up into the earth itself.

For the above reason the land of Nalka is not suitable for the crops of Maize, Linseed and Cotton. Maize requires irrigation but such as would not get soaked up in the land.

Jowar —Jowar is the main Kharif crop of the tract in which Nalka is situated. It is sown in the month of Savan when the land is fit enough for sowing of seeds. The sowing time in its case is very important. If it is mixed then the crop is never good. Besides, rain factor also plays a very important part too much of it always spoils the crop.

Jowar is mostly drill sown but if it continues to drizzle and the farmer feels the time slipping away then the seed is broadcast and the field harrowed.

The seed is always specially prepared material kept for the purpose.

Hoeing operations are very essential for the proper growth and strengthening of the Jowar plant. In Nalka hoeing is done twice and even thrice to ensure a good crop.

Towards the beginning of "Kank" the ears of corn appear and within next twenty days the crops is ripe enough for harvesting.

The influence of Rains upon Jowar Crops —

Rains have very important effects upon the Jowar Crop. If it rains heavily before it is sown destructive weeds infest the making it impossible for the farmer to clear them and sow his seed. If after sowing it continues to rain for a long time without a break of sun shine then the entire seed is lost, it never germinates. If it does not rain enough the plant becomes poisonous. It should rain, profitably, in the first half of Asarh.

A disease called "Bindi" is the result if it rains when the grain is green in the ears

Practice for RABI crops:—

In the "Rabi" crop the villagers of Nalka grow the following crops:— Wheat, Grams, Barley, Dhana and Linseed.

The land for "Rabi" is also prepared by harrowing it in the month of Jaisth and allowed to remain fallow upto the month of Kartik ie. for about 6 months during the entire period of monsoon. In the month of Savan the fields are again ploughed in order to make them more receptive to rain-water. In the month of "Bhadon" again the field, are harrowed.

Now, in the month of "Kartik" the crop of Rabi is sown. Before sowing the seeds, however, the fields are once mulched—परमारना— as it is locally called. This brings the moist soil on the surface which helps the seed to germinate better and quicker.

Wheat.

Wheat is the most important of the Rabi crops in this tract. Here also wheat is given special treatment and importance; but with one variation that wheat alone is rarely sown. Generally it is mixed with gram or with linseed. It is the belief of the farmer that a mixed crop is always better than a single one. Mixing of crops is scientific method of amnuring while the crops are in the fields. The two crops act stimulative to each other and hence a better yield. Besides, mixing is done to avoid the entire destruction of one single crop due to frost. Wheat is not so much affected as grams or linseed. When mixed with wheat, wheat plants act as protective to grams and linseed.

Once wheat is sown, very little has to be done further. Hoeing or harrowing are not needed, but it is open to rain most owing to inclemencies of weather

Winter rains (ऋतु) as it is called is very beneficial to the crop of wheat, but even this if it falls for a longer time than a couple of days results in a disease called "Rust". If it remains cloudy and very cold then the disease called "Roli" is the result which ants also come up and eat away the roots affecting the entire crops seriously.

The crop of wheat is open to destruction through other sources also. In Nalka deer, birds of all kinds and many other small animals harm the crop. With all diligent care the average loss is about 10 seers per bigha.

In the month of ' Chaitra ' the crop is ripe enough for harvesting. Without wasting further time the crop is harvested and brought to the Khaliyans, where it is thrashed under the feet of bullocks, winnowed and stored for the mandis.

CHAPTER II.

IRRIGATION.

Irrigation is the life-blood of agriculture. It requires extra initial expenditure and also recurring expenses. For want of surplus capital the cultivators consider it a luxury in Kotah. In Nalka there are 2629 bighas of cultivated land, of which only 35 bighas are irrigated nearly 1.07 % only of the total cultivated land.

The chief means of irrigation in the village are Dehris which are 8 in number on the bank of the rivulet on the northern end of the village. These dehri are invariably found on the banks of such river. They are made by digging out a portion like a well from the river for water supply. The water is lifted by means of leather buckets(चरम) drawn by bullocks. Such supply is, therefore, hardly sufficient for about 10 or 12 bighas in all at a time. Besides, this rivulet has seriously been tempered with in its source of water in recent years. On the bank of the river the land around is alkaline in composition. From this soil a substance called "Khari" is prepared. After filtering out Khari the mud is allowed to pile up on the banks which during the rains flows into the river closing the water springs of the river. The villagers report that during last few years this has happened to an unrestricted extent affecting the source of irrigation seriously. Only a few years back the total irrigated land was about one hundred bighas which now has come down to 35 bighas only.

In the fields there is only one well which also is not yet complete. However, it is expected that on completion it will irrigate about 30 bighas. The two existing wells are not used for irrigation but only as a source of drinking supply.

WELL No 1.

The well is located in the south of the village. It is a well built pakka well with its "Dhana" which is 1½ feet high from the level. But the "Mori" of the well is 3 feet high from the surface of the earth.

The diameter of the well is 7 feet This well is just to be seen at the first entrance of the village. The water level from the surface of the soil is 16 feet The depth of the water is 9 feet 2 inches The water of this well is soft and sweet and is only used for drinking purpose This well does not irrigate any area of land The name of its owner is Radha Ballabh ji Bohra The water level rises up by $11\frac{1}{2}$ feet high in the rainy season There is a "Bat-tree" just near the well in the west side. It is also surrounded by houses on three sides south, west and east There is also an iron chain about 9 feet in the well There is a water trough in the East side of this well. It is connected with a pakka running water passage about 45 feet long This water-trough is used for the drinking purposes of the animals

WELL NO 2

This well is located in the East of the village about one ferlong away from the village It is a pakka well with its decent "Dhana" which is 5 feet high from the surface level of the soil The Mori which is $2\frac{1}{2}$ feet broad is $2\frac{1}{2}$ feet high from the level of the soil The diameter of this well is $14\frac{1}{2}$ feet The water-level from surface of the soil is 15 feet The depth of the water is $10\frac{1}{2}$ feet The wonderful thing is that the water overflows in the rainy season There is a tamarind tree about 50 feet to the East The water of this well is soft and sweet but as it is far from the village so no body uses its water for drinking purposes It has just recently been built It is expected that it will irrigate about 30 bighas of land which surrounds the well about 35 feet away The quality of the soil is (सर मल्ल) There are both the crops Rabi and Kharif In Rabi, wheat, barley, gram, linseed, dhana and in Kharif Juwar, Maize, Moong, Urad The owner of this well is Jankulal Brahman who is the priest of this village

WELL NO 3

The well is located in the East south of the village It is a kachha well having no "Dhana" The name of its owner is Dola Dhakarh The diameter of this well is 9 $\frac{1}{2}$ feet The water level (below the surface of the ground) is 12 feet The depth of the water is $16\frac{1}{2}$ feet The water of the well is soft and sweet and used for drinking and bricks baking purposes It is not used for irrigation purposes. The

owner does not take interest in otherwise the well if furnished with leather bucket and Dhana it can irrigate a lot of land. There are 10 trees and a temple of shivji in the south of the well. There is a cattle trough about 10 feet long and 3 feet broad. But it is in a ruineous condition.. There is farming land about 25 feet to the West. Though there is no Mori but the surface of the well is some what on the raised ground It is near the Railway line. The soil of the land is Sare Kheda. (सरे खेडा).

DERI NO 1.

The dheri is located in the West of the village. It is a kachy dheri having no water in it at present But this dheri is used for irrigation purposes in the winter season. The area irrigated is about 8 Bighas. It has a kachha Dhana about 2 feet high from the surface of the earth. The diameter of the dheri is 7 feet, The water is taken from the river which is 35 feet away from the dheri. There is a water passage about 2 feet broad. There is a tamarind tree about 50 feet away to the east. In winter season the depth of the water comes about 5 feet. The water of the river is soft and is not used for drinking purposes. The quality of the soil is Sare Awawal (सरे अववल). There are two crops In Rabi wheat, gram, linseed, dhana, barley, zeera, batla, masoor and in Kharif - Maize and sood (सूड). The owners of the dheri are Messrs Ram Pratap, Kajodilal Lodha and Onkar ji. Irrigated land is connected a running water-passage.

DERI NO 2.

The dheri is located in the west north side of the village. There is a Neem tree in the North side of the dheri about 6 feet away. It is a pakky dheri with a pakka dhana about 7 feet long and 6 feet broad. The diameter is 7 feet There is no water in it at present. In winter season the water comes up about 5 feet. The land irrigated is 5 bighas The dhana of the dheri is 3 feet high from the surface of the earth. There is a garden just near it which belongs to Sita Ram ji Dhakarh. This dheri is also called by the name of No 325 The owner of the dheri is Harnarayan ji Patel. The water is used only for irrigation purposes and not for drinking purposes. The water is soft.

There are two crops Rabi and Kharif In Rabi wheat, dhana, barley, gram batla, masoor, maithi, zeera sonph and in Kharif Maize, sool, Mongphali. The irrigated land is connected with a Kachha water-passage and is 22 feet away from this dheri

DHERI No 3

The dheri is located in the west north side of the village. It is a kachhi dheri altogether. Its diametre is 7 feet, It is 10 feet high from the surface of the ground It has no water in it at present but in winter season its depth of the water comes up about 5 feet and the land is irrigated is about $4\frac{3}{4}$ bighas The water is soft and used for irrigation purposes and not for drinking purposes The quality of the soil is Utar Awawal (उत्तर अववल) The irrigated land which is connected with a kachha water passage is 22 feet away from this dheri The owner of this dheri is Sita Ram ji Dhakarh

DHERI No 4

The dheri is located in the west side of the village It is a pakky dheri with a pakka dhana about 6 feet broad and 7 feet long The dhana is 4 feet high from the surface of the ground The diameter is 7 feet The depth of the water is 3 feet The water level (below the surface of the ground) is 11 feet and 3 inches The quality of the water is soft. It is used for irrigation purposes and not for drinking purposes The area irrigated is 8 bighas and 3 biswa (Patel Harnarayan 5 bighas and Amerlalji 1 bigha and Dhuli Lal ji 14 biswas and Mafi Thakurji 15 biswas and Ratanji 14 biswas) The quality of the soil is Sare Awawal (सरे अववल) The irrigated land is 1 ferlong (Harnarayan ji Patel) $\frac{3}{4}$ ferlong (Amer Lal ji and Dhuli Lal ji) $\frac{1}{2}$ ferlong (Ratnaji) and $\frac{1}{4}$ ferlong (Thakurji Ka Bada) respectively There are both the crops In Rabi Barley, dhana, gram, wheat, masoor, batla and in Kharif sool, Maize, Moongphali The owner of this dheri is Harnarayan ji Patel There is a tree of Bambool (बबूल) about 50 feet to the south west of this dheri There is another Khajur (खजूर) tree 25 feet away from the former tree The water passage which is a link between the river and this dheri is 10 feet long;

DHERI No. 5.

The dheri is located in the west side of the village. It is a pakka dheri with a pakka "Dhana" about 4 feet high from the surface of the ground. This Dhana is 9 feet long and 6 feet broad. The diameter of this dheri is $6\frac{1}{2}$ feet. The water level (below the surface of the ground) is $9\frac{1}{2}$ feet. The depth of the water is $2\frac{1}{2}$ feet. The water is soft and is only used for irrigation purposes. The approximate area irrigated is about 6 bighas, (Dhanna Brahman 3 Bighas and Rama Dhakarh 3 bighas) The "Badi" of Rama Dhakarh is 60 feet and the "Badi" of Dhanna Brahman is 78 feet away from this dheri. The quality of the soil is Utar Awal (उत्तर अवल). The owner of this dheri is Mr. Dhanna Lal sharma. There are both the crops. Rabi and Kharif. In Rabi Barley, Dhana Gram, wheat, masoor, Batla and in Kharif-Sool, Maize Moongphali. There are four trees of Bambool, about 25 feet away to the East of this dheri. There is also a Kaint's tree about 70 feet away to the west of this dheri.

DHERI No 6.

The dheri is located in the west side of the village. It is a kachhi dheri with a kachha "Dhana" about $2\frac{1}{2}$ feet high from the surface of the ground. This dhana is 6 feet long and $6\frac{1}{2}$ feet wide. The diameter of this dheri is 9 feet. The water level (below the surface of the ground) is $8\frac{1}{2}$ feet. The depth of the water is 3 feet. The water is soft and is only used for irrigation purposes. The approximate area irrigated is $3\frac{1}{2}$ bighas. The owner of this dheri is Ram Narayan ji Dhakarh. There are four partners in the said irrigated area such as Dhulia ji- 1 Bigha and Rama ji-1 Bigha and Mangi Lal ji-15 Biswas, and Ram Narayan ji 15 Biswas and they are 420, 350, 336 and 322 feet away respectively from this dheri. The quality of the soil is Sare Utar (सरे उत्तर). There are two crops. In Rabi Barley, Dhana, Gram, Wheat, Masoor, Batla, and in Kharif-Sool, Moongphali and Maize. This dheri is connected with a water passage about 400 feet long. This dheri is 125 feet away from the dheri No. 5.

DHERI No 7

The dheri is located in the North side of the village. It is a kachhi dheri having no "Dhana" at all. The water is taken with the help

of water passage about 24 feet long The diameter is 8 feet There is no water in it at present In winter season the water comes up about $3\frac{1}{2}$ feet and the water level becomes about $9\frac{1}{2}$ feet The water of the dheri is also used for irrigation purposes It is not meant for drinking purposes This dheri is surrounded by so many Bambool trees in its North as well as south side There are also Ankade ke ped (आकड़ का पेड़) near this dheri The owner of this dheri is Onkar ji Dhakarh The irrigated land is 34 π feet away from the dheri There are Onkar ji Dhakarh, Mangi Lal ji Dhakarh, Kajod Bhopa and Ram Narayan ji Dhakarh who irrigate the e farming plots of land by using the water of this dheri The quality of the soil is Sare Awawal सरे अवावल There are two crops In Rabi Masoor Wheat Dhana, Gram, Barley, Batla, Maithi zeera and in Kharif Sool, Maize Moongphali

DHERI No 8

The dheri is located in the North side of the village It is a pakka dheri with a pakka "Dhana" which is about $6\frac{3}{4}$ feet long and 9 feet broad The dhana is $2\frac{1}{2}$ feet high from the surface of the ground The diameter of the dheri is $6\frac{1}{2}$ feet The water level (below the surface of the ground) is $12\frac{3}{4}$ ft The depth of the water is $1\frac{1}{4}$ ft The water is soft and used for only irrigation purposes and not for drinking purposes The colour of the water is brown mixed with dark The approximate area irrigated is about 28 feet which carries the water from the dhana to the irrigated land The quality of the soil is Sare Awawal There is a Khajur tree to the North of this dheri about 50 feet away There are two Ankade ka ped (आकड़ का पेड़) to the East of this dheri There are also so many Bambool ka ped (बام्बूल का पेड़) to the south and west side of this dheri There are two crops In Rabi Wheat, Dhana, Gram, Barley, Batla and in Kharif Maize, Sool, Moongphali

CHAPTER XII.

Cropping.

AREA UNDER THE KHARIF CROPS 1991-2000
(With comparative rain-fall.)

Year	K H A R I F.										Rainfall during June to October.	Total area under cultivation.	
	Maize	Joar	Moong + Hic	Til	Cotton	Sugar-cane	Tobacco	Podder	Sau	Ground Nuts			Others
1991	3 394	19					...	86	.	5	2	24.6	509
1992	4 356	19			4	2	3	89		11		24.6	489
1993	7 641	25	15	2			3	84	.	28		32.11	806
1994	14 433	18	6				3	84	2	23		32.93	573
1995	8 440	14	7			2	2	85		4		18.66	562
1996	20 548	22	30	3		3	1	95		6	1	25.68	729
1997	35 572	31	14	1		3	5	95		4		14.56	760
1998	3 507	24	30	1		..	2	104	.	4		53.7	675
1999	13 691	32	..	..		..	3	98	...	3	1	28.68	841
2000	6 505	28	6	3		...	2	85	3	...	2	44.1	640

AREA UNDER THE RABI CROPS.

FROM 1991-2000 (with comparative Rainfall)

RABI CROPS											DUFASLI				
Year	Wheat	Barley	Gram	Mixed (Bajhar)	Masoor	Linsced	Dhania	Others	Total	Rainfall Annual Average	Wheat	Barley	Gram	Jecra	Dania
1991	287	3	318	809	10	232	79	3	1741		3		1		1
1992	439	4	319	665	11	325	30		1793	25.89	1	2	4	3	2
1993	453	5	131	603	9	246	27		1474	33.48	4	6	2		4
1994	272	6	242	758	4	347	58		1697	33.40	6	16	5		..
1995	355	13	269	707	2	324	60		1730	38.24	6	4	1	1	2
1996	287	2	196	698	6	202	118		1509	27.72		4	6	18	...
1997	404	2	168	505	8	237	207		1531	16.42	25	10	..	...	2
1998	252	6	220	651	6	333	132		1600	54.28		...		...	2
1999	378	9	197	459	9	238	123	5	1418	29.71	8	10		...	2
2000	243	16	174	659	6	289	170	4	1561	47.44	1	3		..	...

TABLE SHOWING THE AMOUNT OF SEED SOWN AND THE AVERAGE ESTIMATED
Yield Per Bigha In Irrigated And Non-Irrigated Lands.

Description of land.	K H A R I R											
	Maize	Jowar	Moong	Urad	Fil	Cotton	Tobacco	June	Groundnut	sugarcane		
	Seed Yield	Seed Yield	Seed Yield	Seed Yield	Seed Yield	Seed Yield	Seed Yield	Seed Yield	Seed Yield	Seed Yield		
Irrigated											1666	20 pie-mds
Non-Irrigated	3 to 10 Mds to 20 Mds	1 Md 1/4 to 4 Md Srs	1/4 to 5 Srs	1/4 to 2 Srs	1/4 to 2 Mds	3 to 5 Srs	5 Mds	25 Srs	13 Srs	20 Mds		

R A B I

Description of land.	Wheat		Barley		Masoori.		Gram		Linseed		Dhania		Zeera	
	Seed	Yield	Seed	Yield.	Seed	Yield.	Seed	Yield.	Seed	Yield.	Seed	Yield.	Seed	Yield
Irrigated	30 Srs.	8 Mds. 10 to 10 Mds		30 Srs. 12 Mds		...		...		...	2½ Srs.	6 Mds.	3 Srs.	1 Md.
Non-Irrigated.	20 Srs.	4 Mds		..	14 Srs.	4 Mds.	15 Srs.	4 Mds.	4 Srs.	2 Mds.	3 Srs.	2 Mds.	...	...

Cropping:— The preceding tables show the main crops of Kharif and Rabi with the area sown for each. The staple food of the population in this area is wheat and Jowar is also eaten in equal quantity.

CHAPTER XIII

MARKETING OF AGRICULTURAL PRODUCE:-

Besides, the two important food crops of wheat and Jowar some commercial crops are also grown in Nalka. They are, linseed, Til and Dhania. These commercial crops are sold entirely keeping behind only enough for seed. Food crops are also sold after storing enough for the years consumption and seed.

The nearest Mandi for marketing these produce is at Baran. Generally, the villagers themselves go there and sell their produce. It rarely happens that an agent comes from the Mandi to the village to make the purchase. There is no such agent living in the village also who may collect the produce of the entire village to sell it in turn in the Mandi. Individually they go to the mandi and sell their produce at different bargain rates. Being poor and always in due need of money for future needs they must sell at whatever rate prevails. Once they go to the mandi they never return with the produce unsold.

The total expenditure in marketing the produce is about a rupee per 12 maunds including brokerage, haulage and weighing charges.

In marketing the agricultural produce the weekly markets play no important part. It is only at the time of harvest season that most of the produce is sold. There are no 'khattis' for storing the grain in Nalka. As a result of which the produce is directly taken to the mandis from the "Khaliyans". This necessarily means a loss to the cultivators. At the time of harvesting the supply is abundant and as such it always fetches a low price. The margin of profit also is very low at this time, and the cultivators get only price just equal to their labour and invested capital. The loss thus incurred is nearly 20% on the whole.

If, however, it could be made possible for the villagers to store their produce and to hold up till it is in demand it would prove helpful as also profitable to the cultivators.

Transport facilities being inadequate and miserable severely affect the proceeds. Carts are used for transporting the produce from the farms to the mandi. These carts are in most dilapidated condition and can not be loaded even to their maximum capacity. There is always a danger lest they may give way. The roads are also worn out. This means that all heir produce can not be sold out all at once and two or even three trips have to be made in order to dispose of the entire stock. This adds to the expenditure and consequent reduction in the profits.

CHAPTER XIV

Agricultural Wealth.

Agricultural wealth in the village —In all there are 32 ploughs in Nalka with 113 bullocks. The number of carts is 19 and leather buckets (चरस) are 19 in number, but the irrigated land is only 35 bighas. There are enough bullocks and equally good number of leather buckets out there being no suitable arrangement for the supply of water, the irrigated land is very little.

There are no "Khattis" in Nalka for storing the grains. This probably is due to the fact that the mandi is so near that people hardly need storing their produce. There is a ready market for their produce at Baran.

The villagers in Nalka do not know any thing about the modern agricultural implements, being contented with their ageold ones. However, they are in the know of things regarding improved varieties of seeds. The seed of sugar-cane used by the Patel of Nalka is imported from outside. No other seed is of improved variety.

CHAPTER XV.

Labour.

In Nalka out of the total number of families (51) living 22 are labourer families. There are other 5 families who are not farm labourers but are employed in different menial work like chawkidars and chaprasis or Gangmen in Railway. The total strength of labourers available in the village is 60 including men, women and children. Children are, however in a minority in this village working as labourers. The minimum age at which a child is employed in labour of any sort is about 14 years. First of all he is employed as a gwal- a cowherd for grazing the cattle of a farmer. When he is about 18 or 20 he is employed as a Halı for ploughing and harrowing the fields which he continues to do till the end of his life.

These Halıs and gwals are as a matter of fact, whole time servants on a contract for one year. They do all sort of domestic work, field work and extra work if there may be any, when there is work in the fields, the halıs have to go and work there. When there is little or no work in the fields they are made to work on cattle or other domestic duties.

The women folk of these labourer-families work on daily basis or are temporary farm labourers. They are employed for weeding, and harvesting. For weeding they are paid on daily wage-basis and harvesting fetches them a definite contracted share from the produce.

It is however, not to be understood that all work is entirely left to these labourers. The members of the farmer's family also work in the fields. The 22 families of labourers are exclusively labouring class. Others are agriculturists and work as labourers in their own farms though they do not go to work on wages. Wages:— The Halıs get 1/9 share of the total produce of their masters, and nothing in cash. They, however, can borrow any amount of money from the farmer without any interest to be charged on it for his needs and consumption only. Other labourers working on daily basis get -/10/- to Re 1/- a day.

Gwals who are mostly children between 14 years and 18 yrs. also get their wages in kind and never in cash. The food grains that are

given may vary in kind only; sometimes wheat and grams may be given or it may be restricted only to Jowar. The quantity fluctuates between 12 maunds to 18 maunds per year according to the age and availability of the gwal.

Female labourers have to work in the cattle shed, clearing it, making cakes of the dung and other minor domestic duties. They also get their wages in kind fluctuating between 7 maunds and 12 Mds of food grain. However, when they work on daily basis on weeding or mulching they are paid about -/4/- a day. Little girls aged 12 yrs to 14 yrs before their marriage are also employed as labourers. They get from 2 as to 3 annas.

Hours --- In case of Halis and Gwals, they are whole-time servants.

Those labourers who work on daily wages have to work from about 10 o'clock to sun-set i.e. for almost 6 to 7 hours. Both in fields and domestic work. They work all the day through, with only a break of an hour or two in the afternoon for meals.

CHAPTER XVI

Local Industry And Subsidiary Occupations

In Nalka there are no local industries or subsidiary occupation worth the name giving any monetary yield. Ghee-making is only done on small scale for the purpose of domestic consumption. Tiles are also baked for their roofs by the villagers but for no monetary gains. If some remain behind after their own use then only they sell to those in the village who need them. It has only a local sale and does not go beyond the limits of the village.

There is one small manufacturing industry, however. On the banks of the river Sanjvani an alkaline substance gets deposited known as "Oos" (ओस). This is collected in square beds and soaked in water; then the muddy deposit is filtered. The liquid is dried up yielding "Khari". It is used for tanning leather and is sold in the neighbouring town of Baran to local cobblers who use it for their purpose. This is contracted for every year and the proceeds taken by the state. Now, for two years it has been abandoned probably because the contractor did not find it profitable.

Cottage industries like the spinning of cotton or mats have long been forgotten. Formerly, these were mostly confined to the old men and women. Now, they also have given them up without any apparent reason. Probably the skill is now not such as used to be and there is no market for the produce. Hence it has been given up in despair. The villagers of Nalka, however, ascribe it to laziness due to sense of security and lack of dynamism.

CHAPTER XVIII

Health Sanitation And Vital Statistics

The villagers of Nalka are severally handicapped in their work owing to inadequate medical help and that too not rendered in time. Though the village is quite close to the town of Baran where the state maintains a hospital with a sub-assistant Surgeon yet the health of the villagers of Nalka is far from satisfactory. It is the general complaint of them all that the doctor does not visit their village officially. The village Bohra however, maintains a little dispensary as a "First Aid" measure; but he being no qualified doctor himself rarely proves of any effective help beyond ordinary scratches or wounds.

The most common diseases of Nalka are Dysentery, Diarrhoea, Malaria, Small-pox and Sore-eyes. In the initial stages the villagers invariably prefer to take their own treatments in all kinds of diseases. For dysentery they generally eat Bajri with curds and so also for diarrhoea. For Malaria they boil Tulsi leaves and add pepper and sugar to it and drink. This, in mild cases of malaria proves beneficial. Small pox is the disease regarding which they have most superstitious beliefs. They never allow any medicine or curative to come near the patient because they have a notion that it will offend the Devi who is supposed to be in possession of the person down with small-pox. It proves very harmful in general. Many deaths occur, blindness, disfigured faces and many other deformities are the results.

For sore-eyes they pour a red-substance in the eyes. They apply lime also on the temples on either sides of the eyes in order to keep them cool. This sort of quack-treatment again plays havoc with the villagers.

One major occurrence in epidemic form was in 1991 (Samvat) when the village Nalka experienced a severe Visitation of Cholera. Nearly 40 men, women and children died in about a week out of the total population of 233 souls (figures are of 1931 Census) i.e. 17.4% toll

was taken. The villagers say that at that time the village was visited by the compounder of the hospital at Baran but he also could not do much to stop the spread of disease. Feeling despaired they resorted to their beliefs and took "Ghas Bhairo—a stone-deity lying at the entrance of the village—round the village. This practice is supposed to have put an end to the epidemic. Similarly, in cattle diseases also they have their own superstitious practices and beliefs which are generally resorted to. Now, thanks to the constant and Herculean efforts of the Updeshaks appointed by the Co-operative Department. They are learning to live a rational and more scientific life.

The reasons why medical help provided at Baran is not availed of are various. Firstly in absence of moving dispensaries, the villagers have to come to the head quarters. This entails heavy loss of time which cultivators can hardly afford to do, secondly the medical help rendered by the modern medical practitioners is very costly for the poor farmers. They neither have sufficient money to fill the pockets of the men-in-charge of these so called charitable hospitals nor have they the means to adopt treatments suggested by them. Specially, in child-diseases the suckling mother is put to great hardship by having to go a far off distance for medical treatment. Hence the necessity of indigenous Vaid and Tantriks. As a matter of fact, these quacks are more valued than the state medical service, because they are readily available and are comparatively cheap. Besides, their treatment both of the disease and the patient is very homely.

There is only one hospital at Baran which serves nearly 17000 patients a year. In the circle also this is the only hospital or dispensary. The medical officer has however, on his own initiative established a couple of service dispensaries in two big villages in the circle. The total number of patients served by these dispensaries and the hospital totals up to 60 000 in a year. These dispensaries are travelling units which visit neighbouring villages also once a week.

In Nalka 72 children out of a total of 88 are innoculated against small-pox.

STATEMENT SHOWING THE DISTRIBUTION OF BIRTHS

According to caste and sex for the year 1944.
M for Males, F for Females and T for Total.

Months.	Hindus			Mohamedans			Others.			Total			Remark.
	M	F	T	M	F	T	M	F	T	M	F	T	
January.	69	59	128	3	3	6	...	...	...	72	62	134	
February.	41	42	83	1	..	1	...	...	...	42	42	84	
March.	76	49	125	2	..	2	...	...	...	78	49	127	
April.	57	40	97	.	...	..	...	...	...	57	40	97	
May.	27	29	56	1	..	1	..	..	..	28	29	57	
June.	17	17	34	1	..	1	...	...	...	18	17	35	
July	21	24	45	1	2	3	...	...	...	22	26	48	
August.	70	59	129	2	..	2	...	...	...	72	59	131	
September.	96	61	157	5	6	11	...	...	...	101	67	168	
October.	119	105	224	6	3	9	...	...	...	125	108	233	
November.	118	112	230	1	2	3	...	...	...	119	114	233	
December	85	77	162	1	5	6	...	...	...	86	82	168	
Total	796	674	1470	24	21	45	...	...	...	820	695	1515	

STATEMENT SHOWING THE DISTRIBUTION OF DEATHS ACCORDING TO
CASTE, SEX AND AGE FOR THE YEAR 1944 FOR BARAN.

Months	Hindus	Mohamme- dans	Males		Females		Y E A R 5.												Total	Remarks.							
			Below 1	1 to 5	5 to 10	10 to 15	15 to 20	20 to 30	30 to 40	40 to 50	50 to 60	Above 60	M	F	M	F	M	F			M	F	M	F	M	F	
Jan 44	104	3	56	51	7	9	4	8	.	.	1	2	3	3	4	8	6	6	6	9	3	13	4	9	8	107	
Feb	79	3	46	36	7	10	5	2	1	2	3	3	1	2	1	2	2	2	2	4	6	7	6	5	6	82	
March	86	2	59	29	13	5	5	2	1	2	2	2	2	1	8	3	8	3	7	2	7	6	8	4	88		
April	54	2	36	20	7	5	6	1	1	2	1	3	5	6	1	1	2	7	2	3	1	56	
May	70	2	38	34	7	9	6	7	2	1	2	1	1	3	6	7	3	2	4	2	5	5	2	1	72		
June	82	2	37	47	15	16	1	6	2	2	1	1	1	3	6	7	4	5	2	3	2	3	2	2	4	84	
July	71	2	48	25	10	12	15	2	2	1	1	1	1	1	3	3	2	3	5	1	4	0	6	1	73		
August	116	5	67	54	24	14	11	3	2	1	1	2	3	5	7	2	2	4	5	8	5	4	4	4	121		
Sept.	206	18	120	104	22	22	33	25	8	7	6	1	6	4	9	16	8	8	10	4	8	12	10	5	224		
Oct.	285	17	148	154	45	9	25	28	4	9	4	4	6	4	18	22	8	9	11	18	21	15	12	6	302		
Nov.	276	7	130	153	29	25	24	32	3	2	4	1	6	15	28	8	11	16	12	21	23	13	10	283			
Dec.	169	15	105	83	14	13	13	5	2	3	2	2	5	13	10	17	7	11	14	21	27	6	5	184			
Total	1589	78	886	790	200	169	151	129	29	30	22	17	25	32	102	117	74	59	92	71	125	107	107	65	1676		

CHAPTER XIX.

Social Customs & Religious Practice.

The life of the farmer, as a rule, is an unchanging drudgery. From day to day and year in and year out he is busy with the same old routine of ploughing, sowing reaping and harvesting. His life knows, no change. Now, it is only through the social ceremonies and religious practices that he tries to bring about a change, a real red letter day in his toilsome life. Consequently, there is quite a heavy expenditure on this item.

Marriage occasion is the time when the villagers enjoy to the utmost. There is, however, a custom prevailing that bride-money is paid according to the demand and supply of good brides. Some amount or other is always paid. Expenses are always according to one's purse and at times even more because it is on such an occasion only that a place in the society is created. Child-marriages are a general rule which they compensate by 'Second marriage' or 'Gauna' at puberty. In Nalka, as in all villages, the age of puberty is nearly 15 years. In most cases at 16 a girl becomes a mother.

Widow remarriage is allowed in the form of "Nata". When the husband dies the widow is rightfully entitled to contract 'Nata marriage' which is legal and as much binding as real marriage upon the contracting parties. 'Nata' may be contracted with a married woman also whose husband is living but this is held illegal. It can be legalised by obtaining the sanction of the husband either by paying some money or wilful consent.

Deaths of old men and women are also celebrated with a feast. It is binding upon every member of the society to feed his community when an old parent dies. If not done, it may have adverse consequences upon his social position at the time of marriage or other social contracts.

Superstition prevails generally among the villagers of Nalka and attitude on life is fatalistic. In all cases of calamities they first of all resort to superstitious beliefs and even stick to them under heavy odds. To eliminate them it will need a long time. They have abundant faith in pilgrimages also which entails quite a heavy expenditure. Dearth of money, though, puts, a check on their unrestricted freedom yet there have been cases where they have undertaken them even by taking loans.

There is a temple also in the village and no mosque. People are charitably minded and disposed. At the time of harvest charity is given whole-heartedly and open-handedly. They are hospitable towards strangers and well-behaved.

In the village itself there does not take place any fair or festival of any importance other than minor religious ceremonies

CHAPTER XX.

Delinquency And Crime.

It is only the circumstances and opportunity that make a thief. The villagers of Nalka are comparatively a happy lot and they hardly resort to unfair means in the earning of their livelihood. There are, no doubt, quite a large number of people who leave entirely on unfair practices and such people do visit Nalka seasonally. The thefts committed, generally, are of food articles. Thefts in the "Khaliyans" are every day occurrence. When the harvest is lying in the farm-yards. Sometimes, standing crop is also stolen.

During last three years there has not been any theft of importance at all, thanks to the village Chawkidar.

In matters of crimes of sexual nature the villagers of Nalka are exceptionally healthy. The system of 'Nata' marriage has struck at the root of all crimes against marital ties.

Cases of Juvenile delinquency are also unheard of in the village. Children hardly get enough time to allow their minds to become Devil's workshop. As soon as they are fit to work they are engaged in work of some kind or the other. Even exceptional cases are absent in Nalka.

Intoxication and Drinks are unknown to the inhabitants of Nalka. The most that they use is tobacco which is either smoked or eaten. Some people use snuff also.

CHAPTER XXI

Extent Of Litigation

There is quite a widespread litigation in Nalka and the villagers seem to resort to it even on the flimsiest excuse. Out of the total number of 51 families living in the village 27 are involved in litigation. There is one satisfaction however that all the litigation is civil. There have been cases of criminal litigation also but only once in a way. The total amount of debt in the village is at the root of this litigation and also the nearness to courts at Baran.

The two important persons who have the most love of litigation are Patel Harnarayan and Bohra Radh Ballabh. They can not see eye to eye though to all appearances they seem friendly. Unluckily this disunity has created bad blood and two parties have been formed. Now, however, things are being amicably settled.

Arbitration by Panchayats is not effective due to the nearness of the village to law-courts. People have no mind to have mutual understandings but at once knock at the court-doors. As a result of this, they suffer loss in money and in peace and prosperity of the village.

CHAPTER XXII

Rural Indebtedness

It is a famous saying that "The Indian farmer is born in debt, lives in debt, and even dies in debt," and it is true about the farmers in Nalka. Out of the total 51 families living in the village 37 families are indebted either to the Co operative Societies or the village Bohra, with their debts ranging from Rs. 5/- to Rs. 700/-. The total debt on the village amounts to Rs 6,071/7/-, excluding the Taqavi loans, that is nearly 3 times the total land revenue assessed on the tract. The average debt per family amounts to Rs. 119/0/9, and per indebted family to Rs 164/1/6.

The causes of rural indebtedness in Nalka are various and many.

The first and the foremost cause is the poverty of the cultivators which naturally results in indebtedness year after year. Few farmers save anything at all over and above their ordinary necessities of life even which are met with difficulty. As soon as there is some unthought of expenditure he is compelled to take a loan which in the long run becomes almost an impossibility for him to get rid of.

Ancestral debts is the next important cause. The debt descends from father to son, the repayment of which is never possible for the son who himself is tightly shackled.

The insecurity of harvests is the third cause in Nalka as everywhere else. The year 2000 (Samvat) has been a very bad year for harvests and even the good and well-to-do cultivators have had to pay from their deposits and raise loans for some purpose or the other.

The fourth cause is the failure of the farmers to provide for depreciation for cattle or implements. Every year they have to replace the implements with new ones yet he hardly puts anything aside for such a charge.

Extra-vagance of the people due to the tyranny of social and religious ceremonies is also responsible to a large extent for their debts.

War on the top of all has worked towards increasing their indebtedness. It is only a small minority which has paid off its debts from the proceeds of agricultural produce. The agricultural labourers have suffered heavily in particular. The custom in the village is that the "Hali" gets $\frac{1}{9}$ part of the total produce as his share without a single pie in cash, for working as an agricultural labourer for one full year. Now, unless there is a commercial crop in the share, the Hali does not gain anything in this way - war or no war. The food grains to the extent of his share even more, are eaten away by him and his family. To him it is the same whether the prices have gone up or remained where they were. All that he gets is enough to eat under both conditions. On the other side when he goes to purchase his other necessary articles of life in the market he has to pay thrice as much as before e.g. clothes, shoes, utensils and articles of food other than grains. Without any real increase in his income his expenditure on certain items swelled by as much as three times and consequently the indebtedness also increased proportionately. Similar is the condition of all those petty land-holders who has just enough land to keep them going.

There are two types of credit agencies in Nalka; one the Co-operative credit societies and other the indigenous Bohra. The sums advanced by the co-operative societies are for productive purposes and always secure. The rate of interest charged at present is nearly 3% per annum. On the other hand, a glance at the tables below will show that the Bohra advances large sums on absolutely no security. The loans given by him are mostly for non-productive purposes. Consequently, the rate of interest charged is very high. It ranges between 12% per annum minimum to 38% or even more, compound interest, which, however, may be modified a little according to personal credit of the debtor.

To combat "Land alienation by the debtor under the heavy stress of debts the state, however, promulgated legislation known as "सरक्यूलर इक्करसी डिमीदारान". Under this act only 12% simple interest is allowed as maximum rate and no land below 40 bighas can ever be attached or sold in lieu of any degree against an agriculturist. This act has had an adverse effect upon the rate of interest which has gone higher up under conditions unfavourable to the money-lender.

Table showing the extent of Rural Indebtedness in Nalka.

	Productive Debt.		Total	Non productive		Total Debt.
	Secured	Non-Secured.		Secured	Non-Secured.	
	1548/12	27/7/6	1576/3/6	2814/3/3	1681/0/3	6071/7/0
Percentage	25.51 %	0.45%	25.96%	46.35%	27.68%	100%
From Co-oper. Societies.	1417/9/9	...	1417/9/9	...	...	1417/9/9
Percentage.	23.35%	...	23.35	...	...	23.35%
From State As Takavi	(Figures not given)					
From the Bohra	131/-/-	27/7/6	158/9/9	2814/3/3	1618/0/4	4653/13/3
Percentage	2.16%	0.45%	..	46.35%	27.68	76.64

A glance at the above table will show at once that the majority of debts have been taken for non-productive purpose and all these have been advanced by the village Bohara

CHAPTER XXIII

Co operative Movement.

There are two co-operative credit societies and one Better Living society in the village Nalka. Out of the 51 families living in the village, 18 i e 20.8 % are members of the cooperative societies. These societies are two of the oldest ones in the state. One of them has a reserve fund amounting to Rs 435/6/- and the other Rs 1240/6/6. This latter society has a total fund of Rs 3472/14/3 making it entirely self sufficient in all respects.

The total amount advanced by the societies to its members is Rs 1417 9/9. The rate of interest charged from them is only 3% per annum. The total amount of debt in the village is Rs 8066/7/1.

The needs of seed are met with by societies known as "Seed societies". This society of the village is also entirely self sufficient and now no member goes to the Bohra even for seed.

The villagers of Nalka have a high appreciation and respect for the cooperative movement. All those who are not the members yet would also like to join. The money-lender also praises the work done though with due reservation keeping his own loss in mind.

With all this good achieved by the Co-operative Department, there remains a very serious drawback yet. The demands of the farmers are not promptly met with. The farmer has to go through innumerable doors and alleys before he can actually receive the money in hand. This many a time hampers him seriously and for the fulfilment of his needs he is once again thrown into the arms of the village money-lender who is always there to receive him eagerly. Examples are frequent in the village when the members of the cooperative societies also take loans from the money lenders for the immediate satisfaction of these wants.

On the whole the results achieved and the progress made on the Economic, social and educational fronts has been praise worthy.

In the economic sphere there being a very low rate of interest on his debts, the farmer is never over-burdened and is always in a safe

position to pay off his debts. Simultaneously he builds a reserve fund for his future needs and also saves his own individual purse. Besides, there is a heavy check on his freedom to spend in non-productive channels. Unlike the money-lender the cooperative societies have the good of the farmers in view. Socially, he has been taught to spend as little amount in marriages pilgrimages and other social and religious ceremonies as is necessary. Gradually the villagers have realised the truth and importance of such advices and in some measure have followed it.

Quite an appreciable achievement has been made on the educational front. Till last year there was a school for children in the village which, however, had to be discontinued owing to lack of funds and dearth of teachers on the low salaries offered. Some work has been done towards adult literacy also. The result is that there is 17.2 % literacy amongst the entire population and 50% among the school going children.

CHAPTER XXIV

Educational Facilities

Very happily the people of village Nalka have realised the value of education and it has been exhibited in the percentage of literacy among its adults and children. There was a school also in the village for children. Adult literacy campaign was also carried out here.

Out of the total population of 221 souls there are 69 men, 64 women and 38 male children and 50 female children.

Out of the 69 men, 22 are literate and of the 64 females 2 are literate. Out of the 38 male children 13 are below five years of age and the rest 26 are of school going age, of these 26, 13 are literate. There is one female child also who is literate. She is the daughter of village priest aged about 10 years. The following table will give a full view of literacy in the village.

Table Showing The Percentage Of Literacy In NALKA

	Male	Female	C H I L D R E N					TOTAL Population
			Male	Female	School going male	School going female	School going total	
Number	69	64	38	50	26	29	55	221
Literate	22	2	13	1	13	1	14	38
Percentage	31.8%	3.1%	34.2%	2%	50%	3.4%	25.2%	17.2%

Till last year there was a school in the village but unluckily due to lack of funds it had to be discontinued. Now the nearest school is at Baran about 2½ miles away from Nalka. The villagers are quite anxious and keen about educating their children, but there being some practical difficulties in sending the small children 2½ miles away to undertake the journey twice a day. Their education is suffering heavily.

CHAPTER XXV

Effects Of War On Rural Economic Life.

In Nalka the war has had very little beneficial influence on the average cultivator. It is only the capitalist farmer in the village having a surplus land in his possession who could divert from food to commercial crops. It will be evident from the family budget of Radha Ballabh Bohra in Nalka that his saving amounted to 53.81% of his income in a lean year like samvat 2000. Out of his total income of Rs 5900/- from agriculture Rs 2100 - are from commercial crops. An average farmer could hardly afford to do so and he restricted himself mainly to food crops. Diversion to non-food crops. Moreover, depends on the soil of the tract largely. The soil of Nalka is not very much suitable for non-food crops without extra expenditure with greater care.

The worst lot has been that of the farm-labourers. Their income did not proportionately increase while on the other hand the rising prices have affected them adversely regarding necessities of life. Consequently their debts have increased in amount. They received only 1/9 share of the total produce of their masters which hardly could be sufficient for their annual consumption. The rise in prices did not bring any advantage in their case.

Standard of living has not been influenced in the least. The villagers of Nalka have never known anything beyond the bare necessities of life essential for existence. They have neither known comforts nor luxuries. Same is the condition now. The same necessities of life that they were habituated to enjoy so far have been enjoyed. However, there has been one very remarkable change in the economic life of rural areas. Due to rise of prices of food and non-food crops even the non-agricultural classes and persons have diverted towards agriculture. This has increased the pressure on land. Consequently prices of lands have gone up considerably as much as ten times. This rise in the prices of lands and great demand for it have helped the farmers in paying off their long standing debts. They have sold a part of their holding or mortgaged it for a higher price and emancipated the rest if it was encumbered. For illustration A had 100 bighas of land which

was mortgaged for Rs. 1000/- previously. Now, 20 bighas of land would fetch Rs. 1000/- The farmer taking advantage of this unearned increment sold or mortgaged 20 bighas to pay off the total debt. Thus paying off the debt by 20 bighas he could release his 80 bighas free from any burden Thus many debts have been paid off.

In Nalka the war has had no appreciable effect on the " Baked Tiles making Industry " As usual it has only a local market still.

Khari making industry has suffered an adverse fate in that it has gone out of the picture The raw hides fetch more price these days and as such are sold off Local Tanning mostly has been given up

ACKNOWLEDGEMENTS.

Before, I end I must cordially thank my immediate colleagues Messrs Nandlal, Laxmi Narayan and H. D. Bhargava who with their ceaseless efforts to make the inquiry a success helped me in presenting this report My thanks are due to other members of the Survey party also who extended valuable suggestions and improvements from time to time.

Submitted to Prof. R. R. Chaturvedi with compliments,

Sd. Dwarka Das Gupta.

APPENDIX C.

Report on Village Rani-Barod

BY

SHRI NATH CHATURVEDI, B A.,

APPENDIX C
REPORT ON RANIBAROD
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CHAPTER I

Introduction

SITUATION —

The Jungle-region, as geographers call it, of Kotah State is co extensive with its Nizamats (administrative units) Kishanganj and Shahabad. The village Rani Barod is situated on the fringe of this region. The important Kotah-Shahabad metalled road passes beside the village and it crosses the river Parvati by a small bridge, not usable when the river is in flood, at a distance of two miles from here. On either side of the bridge for about a mile, one half of the river-bed is included in the area of the village of Rani Barod and forms part of the jungle region whereas the other half remains in the Haroti region. Thus the village can be fittingly described as the threshold of the jungle-region. In the north it is bounded by the village Mehraota and a rain water stream named Kasotiya forms the natural common boundary of both the adjoining villages. In the south it is bounded by the village Kishanganj, in the east mostly by the village Kishanganj, then by the village Aklera and in the west by the river Parvati as aforementioned. The Kotah - Shahabad metalled road also links the village with the important town of Baran which is only nine miles away from here, Kotah itself being exactly at a distance of fifty - four miles from the village. There are many ravines in the village cut by the river and the surface as a whole is dissected and undulating. Generally the soil is dry porous, yellow and sandy upto about twenty feet deep. However, in some fields rocks are peeping out. There is quite a thick growth of natural vegetation near the bank of the river but for the most part the village is bare. Near the horizon towards north there is visible a hillock which is known as Rangarh-Ki-Mataji-Ki-Dungri. At the time of enquiry the river was nearly dry and it did not flow but in the river-bed here and there in depressions some water was still there. The river-bed is rocky and the rocks are of ferruginous Vindhyan sand stone. There are many rounded pebbles of this rock besides a few of chalcedony and jasper. The river flows from South to North.

CHAPTER II

Climate And Rainfall

The latitude 25°7' North passes through the village. The altitude of the village is 840 ft. above sea level. Steady wind blows from South-West to the North-East of course with many occasional and temporary variations. The villagers believe that generally this wind brings rain. In April and May it is very dry and hot. The temperature record is not kept in the village or in any nearby town. It is kept at the observatory at Kotah fifty-four miles away from the village. After making a comparison of latitude, altitude, nearness to the water-reservoir direction of the winds, soil and other assuaging and intensifying factors that influence temperature of the village with those of Kotah we are disposed to believe that the temperature of the village can not be much different from that of the city. Taking the temperature record at the observatory of Kotah during past twenty years into account the average for maximum temperature works out at 115.5°F and that for minimum at 41.75° F. The hottest month is May and the coldest January. During the last twenty years the maximum temperature has varied from 112.6° F. to 118° F. and the minimum from 46.8° F. to 36° F. During the time of our enquiry it was very dry and hot and steady hot winds used to blow during the day. The sky was altogether cloudless. For two hours before and after noon rest seemed to be almost imperative for every body.

The Rainfall at Ranibarod is shown by the rainfall table below in inches

Table Follows:—

This record has been taken at the dispensary at Kishanganj which is hardly a mile away from the village. Let us examine the figures of this rainfall. The most important thing about these is the extreme variability of the total rainfall which varies from 16.49 inches to 73.11 inches. An average for such figures which differ so widely as this can give no fair idea of the total rainfall. The frequency of particular ranges of rainfall during the last twenty years is as follows —

	Numbers	Percentage
Below 20 inches	1	5%
20 to 25 inches	3	20%
25 to 30 inches	3	20%
30 to 35 inches	6	20%
35 to 40 inches	2	15%
40 to 45 inches	2	5%
45 to 50 inches	1	5%
50 to 60 inches	1	5%
Above 60 inches	1	5%

The rainiest months in the year are July and August and rainfall in them is almost certain. Next rainiest months are June and September but the rainfall in them is not so certain. The following indicates the frequency in the last twenty years of particular ranges of rainfall during these months

Table Follows —

Range in inches	June Nos.	July Nos	August Nos.	Sept. Nos
Nil	1	..	...	2
Up to 1"	4	...	...	3
1" to 5"	10	...	3	8
5" to 10"	3	6	4	4
10" to 15"	1	9	9	2
15" to 20"	...	4	2	1
20" to 25"	1	...	1	...
25" to 30"		...	1	...
Above 30"		1	...	...

Major area under cultivation here is of Kharif crop. The soil for the most part, as we have noted before is dry porous, sandy and yellow. This type of soil does not retain moisture for long. That is why if there is no rain in September or early October the Kharif crop will not properly ripen. During the past twenty years whenever rains have failed in September or early October it has meant great damage to Kharif crops. This point will be clearly brought home by the following table which shows total demand of revenues and the remission granted during the years when there was little or no rainfall during the month of September or early October.

Year	Total demand in Rupees	Remission	Rainfall in Sept. in inches.
1928	712	174	.28
1929	733	384	Nil.
1942	1522	653	.96
1944	Figures are not available but the year is definitely lean one.		

Rainfall in winter is negligible. The following table indicates the frequency in the last twenty of particular ranges of rainfall in winter months.

Range in inches	October nos	November nos	December nos	January nos	Feb nos
Nil	13	14	13	6	9
Nil to 1"	4	4	7	14	11
1 to 2"	2	1			
2 to 3"					

This shows there is a great probability that the winter may go absolutely dry or if it rained at all it would be less than 1 inch in the whole season. This means no body can dare sow any Rabi or cold-weather crop in the dry yellow soil by which the major part of the village is covered. Only that part of the village soil is allotted for the sowing of cold-weather crops which is capable of retaining moisture for a long time. This is comparatively very small and it means greater dependence of the villagers on Kharif crop which in turn depends on September rain. Thus September rain is the greatest determinant of the economy of the village.

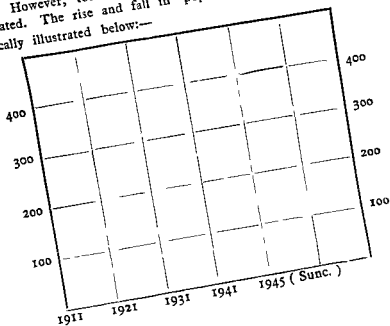
CHAPTER III

Population

At the time of our enquiry there were 82 families consisting of 349 souls inhabiting the village. The table below shows the distribution of population at the successive censuses since 1911.

YEAR	HINDUS		Mohamedans		Others		TOTAL		Total	Re-mark
	Males	Fe-males	Males	Fe-males	Ma.	fem.	Males	Fe-males		
1911	392		48		..	..	225	215	440	
1921	242		31				156	124	280	
1931	304		26				173	157	330	
1941	197	150	20	23	...		217	183	400	
June 1945	176	143	12	18		...	188	161	349	At the present enquiry

In the Censuses of 1911, 1921 and 1931 only total population of different religions was enumerated and not according to sex groups. However, total male and female population of a locality was enumerated. The rise and fall in population in various censuses is graphically illustrated below:—



There is a rapid fall in the year 1921 from the year 1911. Influenza epidemic after the 1st world war seems to have taken a high toll of life. Then there is a steady rise in the curve. In the year 1941 population reached the figure 400 and thereafter there is again a fall. At the time of our enquiry 249 men, women, and children lived in the village. A little emigration marrying off the daughters and also excess of mortality over natality are responsible for this fall. Records of mortality and natality kept at the Police Station at Kishanganj are worse than useless and that is why our assertion that mortality was in a little excess over natality should be taken with a pinch of salt. We have based our assertion on the statement of village people, but their memory should never be relied upon.

*Table Showing The Present Distribution According
To Sex And Age Groups*

	Present distribution of population according to sex and age groups							Total	No of literate.
	Birth to 5 yrs	5 to 15 yrs	15 to 25 years	25 to 35 years	35 to 45 years	45 to 55 years	Above 55 years		
Males	32	58	26	29	25	9	9	188	13
Females	29	35	34	29	13	15	6	161	
Total	61	93	60	58	38	24	15	349	13
Percentage	17.48 %	26.65 %	17.19 %	16.62 %	10.89 %	6.88 %	4.29 %	100%	3.72%

An examination of the figures above shows that a little more than half (51.58%) the population is of the age between 15 and 55 years which should be taken as the age of most active work for an agriculturist. The most striking feature is the relative dearth of the old-folk in the locality. They constitute only 4.29% of the total population. There are only two women who have reached the age of seventy and the rest thirteen old people are of the age between fifty-eight and sixty-five. Twenty-seven males are in excess of the female population. But it is

not very significant in so far as the greatest preponderance of males over females is in the age group of 1st to fifteen years and this is so because villagers marry their daughters early and send them to their husbands where as males in this group even though married have not yet got their wives with them who will only come after the ceremony of second marriage one or two years afterward. Thus there seems to be a fairly good balance between the sexes.

The following table shows the distribution of population according to caste and religion.

	HINDUS													MUSAL- MANS			Grand Total	
	Brahmin	Rajput	Dhakar	Mali	Gujar	Lodha	Gusai	Carpenter	Barber	Kumhar	(Potter)	Dhobi	Sahar	Chamar	Deswal	Bisayati		Faquir
Males	6	319	45	25	1	7	1	1		4	8	32	24		5	5	2	188
Females	3	617	47	15	0	5	3	1		4	8	22	12		7	10	1	161
Total	9	936	92	40	1	12	4	2		8	16	54	36		12	15	3	349
Percentage																		

The Hindus constitute the majority of the population; they are 91.43 % of the total population while Mohammedans are only 6.57 %. The population consists entirely of Hindus and Muslims and no third religion is represented. Dhakad, Lodhas and Malis belong to the foremost agricultural communities of the state. Chamars too are fast developing into excellent agriculturists and are showing signs of lack of interest in their original occupation of preparation of raw hides or skins flaying and cobbling. It is really unfortunate that except Chamars and two Dhobies none belonging to artisan-castes follow their vocation but generally depend on agriculture or some other work for their living. Sahars are the back bone of agriculture in Jungle division. It is from them that most of the agricultural labourers and farm-servants are recruited; and it is they

who are the poorest and most miserable people living in the village. Muslims too are divided into three castes namely, Bisayatis and Faquirs. We use the word caste in reference to Muslims we do so with full care. Above mentioned castes as we call them, in Muslims are definitely different endogamous groups, and according to best authorities on caste it is exogamy and-ogamy which divides a group from others and constitute it in a caste. The deswal Muslims openly admit their Hindu origin and even now many Hindu customs are prevalent among them. Their names too very much resemble those of Hindus viz Manglial.

The villagers mainly earn their living by agriculture. Accordingly we have divided the population according to their sources of living chiefly basing our division on agriculture as it happens to be the only, main or subsidiary source of income of the people. We have also sub divided the population into actual workers, main helpers subsidiary helpers and dependants. The table b-low shows the distribution of population as agriculture happens to be its only, mainly or subsidiary source of income as the income is derived entirely from non-agricultural pursuits —

	Only Agriculture	Mainly Agriculture	Subsidiary Agriculture	Non- Agricul	Total
Actual Workers	25	22	22	13	82
Main Helpers	31	29	13	9	82
Subsidiary Helpers	32	21	17	8	78
Dependants	32	31	28	16	107
TOTAL	120	103	82	46	349
Percentage of Total	34.39	29.51	22.92	13.18	100%

(C 11)

The table indicates subsidiary occupations of those whose major part of income is derived from agriculture:—

	Dairy farming & Pasturage	Dairy farming & Fishing	Hunting & wood selling	Dairy Farming	Cart Hiring	Official Labour	Extraction of Hides & Skins	Village Service	Errand Running	Farm Labour	Other Labour	Sale of forest fruits & Labour	Agriculture	Begging & Pasturage	TOTAL
Actual Workers	4	1		1	1		3	1	6	1		1	2	1	22
Main Helpers	7	2		1	1		5	2	6	1		1	1	2	29
Subsidiary Helpers	5	1		...	1		6	1	5	1		1	...	...	21
Dependants	7	1		2	1		5	3	9	1		...	...	2	31
TOTAL	23	5		4	4		19	7	26	4		3	3	5	103

The table below shows main occupations of those whose income is also supplemented by agriculture in a subsidiary way:—

	Dairy farming	Goat Herding	Pasturage Cattle	Grazing	Farm Labour	Cloth washing	Pottery and Masonry & other casual Labour	Office Labour	Cattle grazing	Raw Extraction of Hides & Skins	Perfumery	Book-selling & Perfumery.	Village musicians mainly drum Beaters.	Priest craft & Begging	Begging	Total
Actual Workers	4	1	1	5	1		1		2	1	1	1	1	1	2	22
Main Helpers	1	1	1	5	1			2	2		1	2	2	2	1	13
Subsidiary Helpers	4	1	1	2				2			1	3	2	1	...	1
Dependants	7	2	...	10	1			1				...	2

(Continued)

Total	16	5	3	22	3	4	5	4	4	5	5	2	2	80
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The following table shows the distribution of non agriculturists according to their source or sources of living —

	Farm labour	Farm labour Dairy farming	Official labour	Extraction of flayer raw - skins	Labour & Begging	Begging & Priest-craft	Begging	Cattle Grazing	Pasturage & Dairy farming	Perfumery	Total
Actual Workers	5	1		1	1	1	1	1	1	1	13
Main Helpers	2			2	1			2	2		9
Subsidiary Helpers	4			1		2		1			8
Dependants	8					3		2	2	1	16
Total	19	1		4	2	6	1	6	5	2	46

It is clear from the above tables that quite a good numbers of the residents of the village does not depend on one vocation alone, sometimes they follow two, three or even more. More over many of the vocations of purely agriculturists, mainly agriculturists and subsidiary agriculturists are quite common. The table below indicates the total number of vocations followed by the inhabitants of the village, if a man follows three vocations he has been included in all the three.

S. No.	No. of those who follow it	The name of the occupation followed.	Main divisions.
1	303	Agriculture	
2	7	Permanent Farm Servants	1 Agriculture
3	18	Casual Field Labour	
4	12	Dairy Farming and Stock-raising	2 Pasture
5	12	Cattle grazing	
6	1	Goat-Herding	
7	2	Book-selling	3 Trade
8	3	Perfumery	
9	9	Village servants Patels 2 Balai 1 Chamars 5	4 Village-Service
10	2	Village Priests	
11	1	Village Musicians	
12	18	Extractors of forest produce fruits firewood Flaisers	5 Extracting raw materials
13	6	Extractors of raw hides and skins	
14	9	Non-Agricultural labour	6 Labour
15	1	Cart driving	7 Cart-driver
16	1	Clothes washing	8 Cloth washing
17	1	Mason and Potter	9 Mason and Potter
18	8	Begging	10 Begging

We have noted above that there are one hundred and seven individuals who do not take part in any economic activity but depend absolutely on other for their living. The table below shows the causes of their dependence difference

Tender-age	Old-age	Blindness	Other physical disability	Purdah	Total
91	4	2	1	9	107

CHAPTER IV

Drainage and water Supply

The inhabited part of the village or Abadi is situated on a raised mound. Thus drainage is very complete and it is in almost every direction, mostly along the streets of the village. The western part of the Abadi where Mahis live is in a depressed area and here some water is retained for a brief time and makes this Mohalla a bit muddy. There are no water logged areas as in or around Abadi. The Kotah Shahabad road cuts the village in two northern and southern parts. As the surface is very undulating actual drainage is in every direction, however the general slope of the northern part of the village from the road is towards the north and that of the southern is towards the west. Also there is a gentle slope from the East towards the West. The main drainage channel is Gangolia (literally meaning Northerly) a rain-water-stream taking its rise near the Kotah Shahabad road collecting water of the village site it runs across the village in a zigzag course and eventually merges in Kasotiya which crosses the village from the East and then runs along the northern boundary of the village and then flows into the river Parvati. Kasotiya too is a rain water streamlet. Next in importance as a drainage channel is the rain water streamlet named Sanjeevan (literally meaning eternal stream). A few years ago it used to be a perennial stream, but now it dried up in the month of November. The reason for the change was some time in the past water of its feeders was diverted towards the west, by artificial means and some soil was thus reclaimed for cultivation. The soil that has been thus reclaimed is the best soil of the village. Now this streamlet too like that of Gangolia takes its rise near the Kotah Shahabad road and flows in the northerly direction in the northern part of the village and merges into Kasotiya at some distance towards the west from the place where Gangolia meets Kasotiya. There are again four or five channels of minor importance, two of them taking their rise from the due south of the village and they all eventually flow into Kasotiya. There are about ten depressions in the fields where water is retained upto November.

The chief source of water supply, whether for drinking or for irrigation are wells. The total number of wells either in use at present or

which can be traced is twenty-one. All of these are quite old wells and no new well has been dug or built in recent years. All are draw-wells. Generally in these wells water-level has been reached after blasting the underlying rocks which are of Vindhvan sandstone. Rocks are found from 12' to 30 feet below the surface, and from 3 to 8 feet thick rocks have been blasted to tap the water source. Most of these wells are now not in use, have filled up. There are eleven wells of this type. Of the rest ten only six retain water all through the year, the presence of water in one is dependent on the presence of water in the Kasotiya; if and when the Kasotiya dries up it also dries up, at the time of our enquiry it had 4' 3" deep water; the two wells all but dry up after rainy season and the one dries up entirely after rainy season. There is very little irrigation from these wells or for that matter from other sources in the village. One dry well is situated in the heart of the village, the other dry wells are interspersed in the southern sector of the village. Five of the wells containing water are situated in around or near the village-site. The rest are far away. The table below contains a description of the wells which are in or partial use:—

In addition to these wells there are three wells of the village Kishanganj which are situated near the Abadi of the village Ran-barod and used for drinking purposes by the inhabitants of the village. It is obvious there is plenty of water for human beings. But cattle do not get water so freely or sufficiently as human beings. There is no cattle troughs and it means a lot of labour to human beings to draw water by usual methods and make their cattle drink it. There is no restriction on bathing or washing in any well however two wells in the west which are of saltish water are generally used for bathing or washing purposes and only from these wells chamars can draw water. This is the most atrocious example of communal tyranny. The next important source of water supply is the river Parvati. It does not flow in the hot seasons however, in some depressions in the river bed water remains even in the hottest part of the year. The grazers bring their cattle here to make them drink water. This water is hardly put to any other use. At the time of our enquiry even the streamlet Kasotiya had some water, of course in depressions in the bed. This water too is used for the drinking purposes of cattle. Only in extremely dry years Kasotiya dries up entirely, otherwise in various depressions, here and there in the river bed some water is retained all through the year. There is no irrigation from it. As the table above shows there is only 10 Bighas 14 Biswas irrigated land which is really very small as compared to vast un irrigated cultivated area. We have noted above Kasotiya flows on the Northern boundary of the village that is about two miles away from Abadi, the river Parvati too is as far. This means inconvenience to get water for cattle to drink.

CHAPTER V

Soils And Geology

The Whole of the village area is situated on sedimentary rocks of the variety of Vindhyan sand stone. There are also small traps of laminated greenish brittle rocks for the rest it is hard concretionary ferruginous Vindhyan sand stone. In the North of the village between the Gangolian and the Sanjeevan streamlets a cart track has eroded, and its soil about six feet deep five feet wide and twenty feet long has been washed away. In the bed of this cart track grit has come out. The whole bed and some parts of the banks of the eroded track are formed of this grit and in it are also found rounded pebbles of vindyan-sand stone, chalcodong jasper and flint and calcareous and siliceous shells. The bed of the river Parvati as is expected is formed of ferruginous sand stone, just near the bridge there is a big conglomeration of these rocks and in the bed are found round pebbles of these rocks thinly interspersed with those of calcydon jasper, flint, and some unrecognised rocks. In addition to usual calcareous and siliceous shells, bony and horny shells are found too. Some part of the streamlet of Sanjeevan towards north is rocky and the character of rocks is not different from the one mentioned above. We also noted a boulder of quartz near this streamlet. The rounded pebbles which are found in the beds of streams or rivers are also interspersed in the fields of the village. The configuration of the area of the village as we have noted in connection with the drainage is undulating and dissected.

There is no one uniform depth of the soil throughout the village area. For our convenience we have divided the village area in two sectors namely Northern and southern. The Kotah-Shahabad road has been taken as a sector, the area lying towards the south of the road that is towards village site has been called the southern sector and that on the side opposite the Northern one. In order to determine the depth of soil we have measured the depth of rocks in the wells. Accordingly we are in a position to say that depth of soil in the southern sector varies from 17 feet to 30 ft. and that in the Northern Sector from 22 ft. to 19 ft. In due North in the field Survey no. 1379/339, 390, 291 a rock head is appearing on the surface. But it is only an isolated tapering

head We got the soil dug for about four feet deep around this rock but no rock appeared Only a few yards away from this field is the eroded cart-track mentioned above Here too as noted above soil was not more than six feet deep This cart-track which is no more one now but is a water-channel merges into the streamlet Sanjeevan Where it meets Sanjeevan the bed of Sanjeevan is rocky and fields around are not more than six or seven feet high Taking all these facts into consideration we are disposed to believe that not more than six feet deep Soil is found in the area due north between what used to be a canal and the Sanjeevan streamlet

The soils of the village seem to have been obtained by the alluvium of the river Parvati The soils of this village may be classified under three distinct types

(1) The light black soil We have noted in connection with the description of the drainage that the course of the streamlet Sanjeevan was interrupted near the Abadi, the water of the southern sector was diverted to the west to flow into the river Parvati and thus some land from the bed of the streamlet was reclaimed for cultivation This happens to be the best land of the village. It is of light black colour, and has less gravel and coarse sand than fine sand and silt It also contains some clay and humous The area near by this reclaimed land is also of the same kind as the reclaimed one though of course of inferior degree The area amounts to 732 Bighas or percent of the village area We have also included in this kind the land designated by Revenue classification as Khera or chahi As a rule in this land Rabi or cold-weather crops are sown and the little irrigation that is done in the village is done in this soil

(2) The soil obtained by the fresh deposition of the river Parvati or Tir soil This is found on the strip along the bank of the river and is affected by the alluvion and diluvion action of the river From the point of view of fertility only this is the most fertile soil, and of different physical and chemical compositions are found at different places on the banks However, mostly portions containing fine sand silt clay and humous abound The area wherein this soil is found is

highly ravirous and generally fields are not larger than of two to three bighas. The area covered by this soil which is cultivated is only seventy six Bighas

(3) The largest part of the soils is that of sandy, porous and yellow var ety. The whole northern sector is covered by it. The cultivated part of it is represented by the Revenue classification Utar Soyam. 150 bighas of uncultivated land and nearly whole of the 885 Bighas of culturable wastes including 11 Bighas of canal area and at least of 100 bighas of Nala Khal area, 50 Bighas of road area and 25 Bighas of B-hada area are covered by it. This land is not capable of retaining moisture for long. Owing to the porous and sandy character of the soil the rain water filters down rapidly pulled by the force of gravity. The kind remaining the same, however, there are differences of degree. In due north in the field Survey No 1379/339 and around soil is overlaid with one black kind about one foot deep Black colour has been lent to it by humous. Adjoining to this field there is the beginning of a forest and formerly, so the villagers informed us, this field was covered by the forest and thus physical composition of the soil being the same as that of sandy porous and yellow one the black-colour came into it from the intermixture of decomposed and decayed vegetable matter. We have noted above and this should never be forgotten that texture of this soil everywhere in the village is not of one uniform variety. There are a few patches where there is presence of lime sand, silt and clay in quite a large amount while on the contrary there are other patches where stones, gravel and coarse sand abound, and there are all sorts of varieties and gradations in between the two. The table below shows the distribution of the various kinds of soils in Bighas:—

TOTAL AREA	The light Black soil	The sandy, porous yellow soil.	The freshly deposited River soil or Tir soil.	Grand Total
5025	732	4143	150	5025

CHAPTER VI

Soil Erosion.

There is not much of gully erosion in the village if we exclude the ravinous bank of the river. We consulted the oldest people of the village who assured us that the Gangolia all through its course was only as wide when they were children as it is now. We have noticed above the case of a cart track which was washed away about 6 ft. deep. During our Survey we noticed gullies too at several places as well as ordinary sheet erosion. In the uncultivable area of seven hundred and twenty seven Bighas only that of hundred and eighty five Bighas is taken up by Nalas Khals and forty seven Bighas by Behada. The two main Nalas noted above have created many small Nalas which of course are gullies made by surface wash. However, no gully has never been formed in cultivated area during the memory of the present generation and as such at least gully-erosion does not seem to be at all a problem. We are disposed to believe a lot of harm is being done to agriculturists of the village by sheet erosion. There is no doubt a rapid drainage and water does not remain in a field even in heaviest rains. It means it washes away fine upper soil and denudation of fields continues every year. Water must remain in the fields for some time and then drain off. We are afraid the soils particularly towards North will go on becoming shallower and shallower. However it will be a long process

CHAPTER VII

Land And Its Divisions

The total area of the village is 5025 Bighas. The following table shows the classification of the land into Khalsa together with its various subdivisions and Mafis:—

	KHALSA.			Total Khalsa	Mafi land	Grand Total
	Cultivated land	Culturable waste	Waste			
Area in Bighas.	3154	1035	727	4916	109	5025

Except 109 Bighas of land the rest of the village is held under ordinary ryotwari tenure. There are only seven Mafis or revenue free land grants. Three Mafis are for temples or Mafi-Mandir, one is for a mosque or Mafi-Masjit, two are given in charity Mafi, Punyarth and the last one is granted to a Khoontiya who acts as a Balai or village servant and helps the administration chiefly by running errands. It will be quite useful for the understanding of the economy of the village if we know the various sub-divisions of the broad divisions of land noted above. The following table indicates the various kinds of cultivated land according to Revenue-Classification.

	Irrigated Land			Non-Irrigated Land					Total non- irrigated	Grand Total
	Perma- nent	Casual	Total irrigated	Tir	Khera	Utar per- manent	Utar casual	Garden rent free		
Area in Bighas	10-0-0	7	10.7	75.8	61.8	599.95	2403.05	2	3143.6	3154.3

The culturable waste is divisible in two kinds—namely one culturable waste as such and the other which has been under cultivation lately that is only one or two years before known by revenue classification as 'Zadida Ek-sala and Do-sala'. The following table indicates the divisions of the culturable waste land:—

	The culturable waste land		
	Culturable Waste	2 yrs old culturable waste	Total
Area in Bighas	885	150	1035

The following are the various sub-divisions of the Waste Land (Nalariq of the village

Kind of waste land	River	Drainage Channels	Roads	Tracks	Paths	Canal not in use	Threshing floor or Khalian	Village site or Abadi	Forest or Behada	Wells in use or dis use	Total	Remarks
Area in Bighas	381	185	66	11	7	28	47	2	727			

We have noted above the area of the broad divisions and the sub divisions of the total existing land of the village. We have 3154 Bighas of land under plough of which 2403 Bighas is Utar-soyam or casually cultivated inferior kind of land. It means 79% of the cultivated land of the village is of very inferior quality. There is not a single field of Sare-Mal' or good land according to revenue-classification. There is very little irrigation. An examination of the figures of culturable-waste in the past seventeen years shows that it is gradually and steadily decreasing of course, there are noticeable cases of increases as well but the general tendency is to decrease. It means more and more land is being put under plough. The following is the graphical illustration of the increase and decrease in the area of culturable waste since 1927

There is a precipitious fall in the curve in the year 1940 and 1941. It is obvious that it was due to war the World war II that more land was brought under the plough. No doubt even without war in the years prior to it between 1927 and 1935 we notice steady tendency to bring more and more land under plough that is to decrease the area of culturable waste, however, war accelerated the process. In the first year of war 588 Bighas of land was brought under plough a new and in the second 687 Bighas and in the third 191 Bighas thereafter no new addition was made.

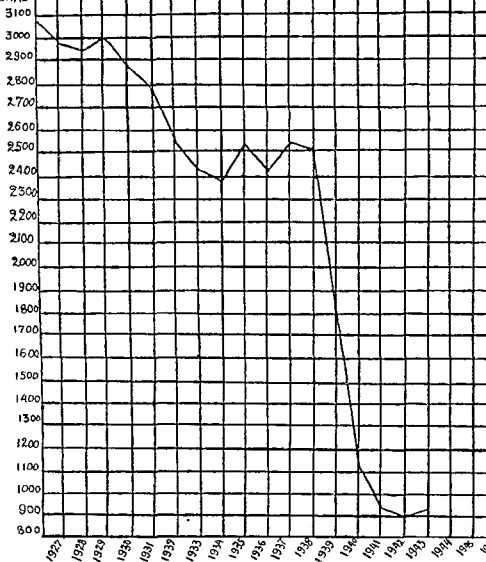
There was no separately allotted pasture in the village or Bir-ghas nor any farmer has marked off any land owned by him as pasture or Mer-Ghas. But most of the portions of so-called waste-land and unsown and uncultivated lands for the year grow sufficient grass which is more than sufficient for village cattle according to standard prevalent here for cattle-feeding.

The whole of the area of the village under plough is not cultivated by the resident farmers alone; but several farmers from adjoining village, also cultivate the land of this village. Some land in adjoining villages in town is also cultivated by the residents of this village. The following table shows the cultivated area owned by resident and non resident farmers respectively and also the area owned by inhabitants of this village in other villages.

	Total Cultivated Area of the village	Area owned by Non-Residential Farmers	Area owned by Residential Farmers	Area of other Villages owned by Residents of this village	Total Area Owned by Residents of this village	Remarks
Area in Bighas	3154	1164.7	1989.3	296.15	2285.45	
		36.38%	62.62%			

The table below shows the average area of cultivated land owned by per family and per head of population

AREA IN
BIGHAS



Total area of Cultivated land owned by inhabitants of this village	No. of Families in the village	Average Cultivated Area per Family	Total Population of the village	Average Cultivated area per head of Population.
2285.45 Bighas	82	27.87	349	6.55

CHAPTER VIII

Natural Vegetation

But for the trees found along the river-bank and in ravines the natural vegetation that is found here is of desert or semi-desert type. Small bushes and thorny shrubs abound in the village area. We conducted our enquiry during the hottest part of the year and the village then looked bare and sombre. However-near the river there is a dense growth of trees which can not be counted. We discovered sixty-nine varieties of bushes shrubs creepers and herbs. We have counted trees of thirty-nine varieties. From the point of view of natural vegetation the village is not at all dis-similar from that of Haroti division. Many of the varieties of natural vegetation found in the village are the same as are found in most of the villages of Haroti region. This only signifies that regions of vegetation are not entirely co-terminers with those of climate and soil. No doubt a particular kind of soil and climate will favour a particular kind of vegetation but perhaps there are not so many varieties of vegetation as would be influenced by differences of climate and soil or there may have happened changes in a particular variety of vegetation due to soil and climate but we have failed to notice it since we have only taken account of different species and have not recorded the differences of degree and quality in the same specie. The following table shows the distribution of various kinds of trees in the village area:—

Table follows:—

(excluding the river bank)

S. No	Local name of the tree	Latin Name	Total No found in village area	Remarks.
1	Babul बबूल	Acacia Arabica	518	A very well known tropical tree Foliage of it is used as fodder here
2	Chhola छोला	Britea Frondasa	660	The trees are denser towards N E of the village Leaves used for 'Patals'
3	Neem नीम	Azadirachate Indica	320	Wood is used for ploughs on harrows and also as fuel
4	Imli इमली	Tamerindus Indica	36	Fruit tree Used as fuel
5	Khanada खजड़ा	Acocia leucophloea	223	Straight sticks are taken out of the trees to be used in the wooden frame of the roofs
6	Hingotia हाग डिया	Sapindus Muko-rossi	4	The fruit of the tree cleans the clothes It is used as soap
7	Sagwan सागवान	Tactona Grandis	194	Wood of the tree makes excellent timber Abounds in N E
8	Am आम	Mangifera Indica	4	Fruit tree No tree has been known to give fruits so far.
9	Gular गुलर	Ficus Glomerata	49	Fruit tree Found along the banks of the river Parvati Wood is fuel
10	Peepal पैपल	Ficus Religiosa	15	
11	Kohada काहड़ा	Terminalia Arajuna	183	Found along the banks and in the ravines of the Parvati Farm implements are made of it
12	Kalam कलम	Mitrogym Parvifolia	69	Found mostly along the bank of the river No specialise is made of the tree
13	Khair खैर	Acacia Catechu	47	Mostly found in the N E. of the village
14	Jamun जामुन	Eugenia Jambulana	2	Fruit tree.
15	Jamun जामुन Kathedi	— केडी	36	

Continued

16	Kakun	काकुन	2	...	...
17	Dhonkera	धोकड़ा	45	Its sticks are used in the woddren frame-work of roofs of the houses and its fuel.	
18	Baker बाकर	.	1	..	...
19	Gada Palas	गड़ पलाम	1	...	...
20	Kali Kamoi	काली कमोई	3	..	...
21	Dhabæ	.	2	...	...
22	Mahua	Bassia महुआ Latifolia	1	..	...
23	Churail चुरैल	..	29	Its wood is used for farm imple-ments and for fuel. It is very hard.	
24	Bakan बकान	Metia Azedarch	2	...	...
25	Bor बोर	Zizyphus juyube	9	Fruit tree IV.	
26	Sirsoo सिर्सू	Dalbargio	26	It is planted by P. W. D. along the sides of Pacca road. Trees are small yet.	
27	Kanaja कनज		159	Found along the banks of the river. Its fruits yield oil.	
28	Bada बड़ा	Ficus Bangalissis	5		
29	Khajur खजूर	Phoenix acarlis	1	Fruit tree Its leaves are used for making baskets, brushes, and mats.	
30	Lisoda लिमोड़ा	Cordia Myxa	4	Fruit tree.	
31	Semal सेमल	Bombax Malabaricum	1		

Continued

32	Raini रना	Sapium Insignix	ix	Fruit tree
33	Kaintकैत		i	Fruit tree
34	Kanir कनार	Nerium Odorum	i	
35	Tangaj तनगज		i	Antie Febriue
36	Nili नीली	Indigofera pulchela	i	
37	Jhinjani झिनीजना	Odina Wodier	i	
38	Gundi गून्दी		2	Fruit tree
39	Sangar सगर		i	"
TOTAL			2660	

In addition to these trees there are many other innumerable trees which are found in clumps in the ravines of river Parvati. There has been little silvicultural or horticultural activity and we are not in a position to say much with scientific accuracy about the economic potentialities of the natural vegetation here. There are found 194 trees of local teak. It is definitely of very low variety. The records of the forest Department did not convince us that much was done to improve their quality. There is a variety of trees called Kanaj, its fruits yield oil. I wonder if Forest Department can give us any indication as to its oil-yielding capacity and how it can be improved. The villagers use it medicinally. By proper scientific enquiry we can discover many other uses of it. The well known tree *Acacia Arabica* numbers 518. It is quite a good source of fuel. If these trees are properly conserved and looked after then there may not remain any necessity for the villagers to burn their cow dung as fuel. We have made these observations only incidentally and particularly for the reason that these bring home the objective fact of ill conservation of natural vegetation. There is an almost dearth of fruit trees here. The popular fruit trees mangoes number only 4. Even these do not yield any

any fruit. We enquired the reason why there were too few mangoes and invariably always the one answer was given that several times by different villagers attempts at mango plantation were done but they could not succeed because of the vital-damages done to the seedlings or seeds by white ants against which they know no remedy. During the time of our enquiry Lisoda (cordia - myxa) was in frutation but no body seemed to make any use of the fruits of the tree Good variety of Jamun (*Eugenia Jambulana*) is very rare only two trees are found here and there is a struggle for the capture of fruits between monkeys and birds on the one hand and the village boys on the other hand. The fruits of inferior variety of '*Eugenia Jambalana*' are not put to any use.

In addition to these trees are many shrubs, herbs, bushes, creepers, plants and weeds and of them as many as 69 varieties were discovered in our enquiry as noted above We assume herewith the list of them. Jal, Kareel, Kans Adha-shishu and shrubs of inferior variety of zizyphus are the main weeds against which agriculturists carry on regular and continuous war. They know of no other method to destroy them but up rooting They have not been able to weed them out. They know a few very useful herbs like the one used in anti-rabic treatment. There are other plants like Bhajakadi, Sarentha, Puandiya, Bokana. Kunjjara, Phang which are mostly rainy-season plants and are used as vegetable-food by very poor people of the village. Kharenti is another plant the fruit of which when dries on the plant is collected, powdered baked with little ghee then some sugar is added and then is used in small dose as tonic-food particularly it is given to women after delivery. We had no means to determine the worth of the fruit as tonic-food scientifically hence we are not in a position to say anything about it Following is the list of the plants, shrubs, bushes and creepers found in the village

Table follows —

INVESTIGATION OF PLANTS, SHRUBS, WEEDS HERBAGE, BUSHES, CREEPERS, GRASSES, SEEDS.

S. No.	Local Name	Remarks.
1	Kas Kateli	Height 1', leaf 1' 1", thorns on the branches, yellow flowers, evergreen, inflorescence in September grows on
2	Goya	5 or 6 feet high, leaf like that of Khair, thorns thick and small, white branches, hard and durable wood, thorns are hard and dangerous, yellow flowers and beans are used in small quantities by animals Inflorescences towards the end of Rainy-season.
3	Puandia	1 to 1½ feet high, found in rainy season, leaves are used for eating purposes, yellow flowers and falians in which its seed is found which are useless. Mostly found in uncultivated land and harms the crops
4	Andhi-Jhara	3' or 4' high, branches less, its seed sticks to the clothes and have got thorns pointing back-wards, leaves are long and circular of diameter 2" Jungli Plant, used in Goverdhan Puja mostly found in rainy season in green leaves after it dries away
5	Bedi Dudhi	Like a creeper and in rainy season it runs over wells. Milk come out in it which is used in Godana (certain place of the body is covered by it and then black charcoal powder is spread and then sign or name anything is made in it by a thorn which becomes permanent). The leaves of it are some what bigger than Chhoti Dudhi
6	Chhoti Dudhi	It is just like Bad Dudhi but its leaves are small and its height from the ground is not more than 6"
7	Khanrati	2½ high, tasteful seed, tough leaf, in delivery period it is given to ladies, used for eating purposes
8	Aranya	It is as Khanrati is. Lico die away when its leaves are mixed with the water of 'Hukka' are rubbed on the body.
9	Ankara	It is found every where. Tough leaves and equal to beetle leaves. Its milk is used as a medicine. In its fruit which is like a banana beautiful and decent type of cotton is found. Its flowers are redish white

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| 10 | Borki-jhadi | Thorny bush, its dry leaves are given to cows and buffaloes and other animals. Leaves are small and circular and its height is 3' to 4'. It is very much distributed and is very much harmful to farmers. It gives fruits to us. |
| 11 | Jal | 6 or 7 ft. high, thorny but ever green bush, occupies a large area. very dense, and produces gramlike seed. |
| 12 | Karel
(Kariel) | 5 to 6 ft. high, Dense having no leaves but thorny and ever-green bush. It produces red fruits which are about $\frac{1}{2}$ " in diameter. |
| 13 | Adhashishi | Very much destructive and distributed every where, rainy season plant, leaves are about 4" 4". It has thorny 'doda'. |
| 14 | Tin Panni | Creepers, It has three leaves in one branch and they are clippical. A kind of Falie comes out in it. |
| 15 | Bhatta Katalie | Thorny leaves and about 2½ ft. high herb, yellow flowers and fruits equal to a small lemon, grows in 'Kheda' land. |
| 16 | Kajlia or Binda | 6' high, Thick and circular leaves, grows in rainy season, its straight branches are used with 'San' in water and its 'San' is better than that of Naidely. Yellow flowers and small fruit like thing. |
| 17 | Dholi Sihali | White branches, long thorns, branches are used for making 'Tanesand Karen' due to their straightness and longness. No trunk, no tree; 5 to 6 high, small and white dodi comes out, small leaves, seeds like that of opium, dry in summer |
| 18 | Kali Sihali | Only the difference is that its branches are black |
| 19 | Kateli | 5 ft. high, green in rainy season and winter and dry in summer. Thorny wide leaves, beautiful and yellow flowers. cup like 'dodas' which when plucked yellow milk comes out which is used to drop it in eyes, black and small seeds in doda. Wildly grows and gives harm to crops. |
| 20 | Unt Kateli | 2½' high, green in rainy and winter season, leaves 4" long, thorny 'Gotas' are found in it which are about 1½" in diameter and when it is green, given to buffaloes to increase their milk yield. Thorns are long and sharp and dangerous. In 'Gotas' a kind of cotton is found. |

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| 21 | Barru | Grows at the bank of river and its ravines, 7' or 8' high, leaves like that of Juar. In its upper end a flower (Phundana) comes after a doda called 'Potah'. When leaves touch the body, a burning sensation is got. It is about 1/2" thick and dries in summer. It is a rainy season plant. |
| 22 | D. ur | It is very rarely found. It is destroyed by the State order. 3 1/2 ft high, white flowers in winter and then comes a fruit which is of green colour. All around it there are thorns about 1/5" long. In the fruit there are seeds which are extremely poisonous. In dry condition no thorns are there and green leaves are rubbed on boils. |
| 23 | Adak Neel | It is a rainy season plant 3' high. Small leaves. On it beans are found (when green) which are small about 2" long. |
| 24 | Dadwal | Creeper of rainy season, dries in summer, its leaves are green in winter and long and wide and in winter white flowers are seen on it, then capsule. All around it there are thorns which are sharp when its leaves are taken as a vegetable or if we take bath with the water boiled with its leaves, a disease known as 'Baj' goes away. |
| 25 | Kari Turai | It is a rainy season creeper in which white flowers in rainy season come and then fruit itself which is bitter in taste. Black seeds in fruit. When Turai dries up 'Jalie' is found in it. |
| 26 | Kachara | Rainy season creeper, sweet and bitter two types of fruits are found. Fruits are circular and round. Small leaves grow here and there in the cultivated farms. Long seed. |
| 27 | Kodaha | Rainy season creeper, white flowers and then capsules in which 4 seeds are found which are black. Child's play. |
| 28 | Saretha | Found through out the year and summer. Thick leaves and are used for vegetation. Animals are also fed up. |
| 29 | Mokoran white | It is a shrub, 5 or 6' high, dense and ever green, found in damp places, no thorns in it, wide leaves, useless shrub. |

Continued

30	Mokoran Kali	It is also a dense shrub, 5 or 6 ft. high and ever-green but branches are black, thorns on them and found in damp places.
31	Jhonjhauru.	Rainy season plant, It grows in fields and mostly harmful to Juar crop 1' high, very strong root and it is fed to animals, mostly camels and donkeys take it, white root and seeds of it are just like 'Juar'.
32	Jhar Jhari	8' high, branches are full of thorns, small leaves thorns are very dangerous goats and camels eat it much, long beans about 2½" in which black seeds are found.
33	Bhojakari	Creeper, found in damp places, pointed leaves, animals eat it.
34	Bhabhra	1½' high, white and smooth branches, leaves are smoothy and thick. Useless plant, found in damp places.
35	Santhi Bari	Creeper, animals eat it, thick and round leave some times Saher also eat it as vegetation.
36	Pagal Kutta-ki dawa	It is a plant of unknown name but used when any mad dog bites. 5' or 6' high, wide leaves, big capsules grow in it, red flower is seen on it in rainy and winter season, seeds are black.
37	Bokana	Rainy season plant. 1' high, leaves are wide and long, animals eat it Sahers also eat it. Small and red flower.
38	Khunjera.	2' high, pointed and wide leaves which are eaten up by man and animals found in fields, small and black seeds.
39	Sulie	Rainy season plant, 4' or 5' high, animals eat it in small quantity, red and white 'phundana' comes out on it in which very small and smooth seeds are found which bursts out by heat (fire etc.)
40	Kardiya	6' or 7' high, leaves are smooth and thorny animal eat in small quantity, 'Karen' is made, 'Phudana' grows on it
41	Dhadyeen	8' or 9' high, rainy season plant, thorny branches long beans which contains seeds which are fed to She-buffaloes in disease of 'Bari'. It is a field plant used in 'Karen and Danda' making.

Continued

42	Khandula.	It is found in the fancing mostly and it is a creeper of rainy season, round, wide and big leaves. Leaves are smooth and thick. When it is dug, a potato like fruit is got which is eaten up.
43	Charpoti	Rainy season plant, grows in fancing, 1½' high in a circular 'Jhilli' a small sized fruit comes out which is sweet and tastefully eaten up. Leaves are long and narrow.
44	Kal Carpotin	It is the same but in its Jhilli a Juar like seed is taken out which when ripe children eat them tastefully. Animals also eat this plant.
45	Nag Thur	Wide leaves having sharp and pointed thorns which found every branch and are very dangerous. Evergreen, red capsules, and now destroyed by State order, very rarely found.
46	Khatumar	It is like a tree but 9 or 10 feet high. It is very rarely found only in ravines of River Parvati. Wide, tough and long leaves, white and smooth. Wood, men eat it and animals and Monkeys also eat it.
47	Lunkaya	Found every where in rainy season. It is eaten by men. Animals also eat it .6" long.
48	Kari Tumadi	Creeper mostly found on 'Khapraals', wide and round, big leaves. Fruit, tumadi comes out.
49	Ankh Phod	Rainy season creeper, small leaves, red capsules, found every where.
50	Kakoda	Rainy season creeper, found every where, fruit 'Kakoda' grows on it which are eaten as vegetable and seeds of it are black and small.
51	Marela	Rainy season creeper, men eat it. Found everywhere.
52	Phaug	Creeper of Rainy season. Round and big leaves, men eat it as vegetable. Given to she-goats so that they become pregnant.
53	Nagad	3' high, narrow and long leaves, branches are used as Karen, small black seeds which are used for 'Dhuni' in small-pox.

Continued

54	Khanji	It is found in river water.
55	Mongdiya	Field grass, animals eat it but less, grows rapidly 'एन बूचो, रात ऊँचो'
56	Dub	Field grass, animals eat it grows on field boarders. $\frac{1}{2}$ ' high.
57	Dab	Grows on dry ponds of sandy ground. When green animals eat it and white washing brush is also made 4' high.
58	Karad	Animals eat it and grows in uncultivable land. 3' H.
59	Labdad	Animals eat it and grows in uncultivable land.
60	Poiradi	Animals eat it.
61	Chanvaliya	Animals eat it.
62	Lanpala	When green animals eat it, never eat dry 'Lanpala'
63	Pardo	Animals eat it.
64	Kala Babcha Kara	It is useless and field grass.
65	Kaus	Very much harmful and useless. 'गाँव बगाड़यो रोगड़ो बगाड़यो काँस'
66	Gauder	Only She-Buffalo eats and broom is made.
67	Gundala	Water grass, animals eat it in a little quantity.
68	Chodari	Only she buffaloes eat and strings and ropes are made of it.
69	Surwala	When green, animals eat it but when dried, they do not eat due to a pointed 'Sali' in it.

CHAPTER IX

Live Stock

Second only to agriculture, cattle rearing is the main occupation of the people of the village and like agriculture it is conducted on primitive lines. Change, improvement, development and progress are conceptions and words unknown to these people. The village has no separate grass-land **बौद घास** named as such nor any farmer owns land mainly for fodder or of 'Mer-Ghas'. Still there is sufficient grass on waste lands, fallow-lands, ravines etc. Cattle from out side too are brought here to be reared. In near by villages there is a notion that the kind of grass found in the village Rani Barod is a very wholesome fodder and cattle fatten and yield more milk if kept on it. We had no time or means to examine the property of various grasses found in the village and compare them with those of found in the neighbouring villages. In spite of it all the cattle population of the village has been decreasing since 1939. The following table shows the cattle population of Rani Barod in successive censuses since 1929, the enumeration being held quinquennially.

Table follows —

Year	Cows and oxen				Buffaloes				Other live stock					Remarks. (other animals or fowls)			
	Cows	Oxen	She-calfes	He calves	Total	SheBuffaloe	He Buffaloe	She calves	He calves	Total	Goats	Sheep	Ponies & Horses		Donkeys	Total	Total No of Live stock
1929	346	150		301	797	116	3	50	169	54	..	7	20	81	1047		
1934	262	144		375	781	78	4	65	147	118	..	5	15	138	1056		
1939	383	178		507	1068	96	6	87	189	142	..	3	12	160	1417		
1944	162	160		145	467	91	7	88	186	66	...	5		71	724		
At Present June 1945	130	118	97	111	456	68	26	21	45	160	130	...	5	...	135	751	There are 6 hens and one dog.

The study of these figures reveals that the number of animals are decreasing. No doubt in the year 1939 we notice some increase however, in the year 1944 there is a rapid fall. We have not been able to know any valid reasons for this fall in the number of cattle. There is no report of any serious cattle-epidemic in the past twenty years. No general sale in the past has occurred, nor people with their cattle have migrated. We are inclined to believe for the most part for the differences in number of

domestic animals at successive censuses the method of enumeration are responsible. At some censuses all cattle and animals even those who were only for the night in a village if they happened to be on the final census night there were counted among the cattle of the village. We believe the increase of cattle population in 1939 is entirely due to this fact. The villagers report that Marwaris because draught in Marwar had migrated to the village for a very brief time soon before the cattle census of 1939 began. Thus one main reason for decrease recorded in cattle population is the faulty method of enumeration. However, it can not be ignored that even after discounting for the faulty methods of enumeration there is a noticeable decrease in the cattle population of the village. We could not account for this decline. The increase from the year 1944 at the time of our enquiry is entirely due to the migration of a goat-herd into the village.

The villagers are very secretive as regards milk yielding capacity of their cattle. We could not know the exact reasons for their hiding the actual facts as regards this from us. Perhaps there is some superstition that milk-yield lessens if known to others. We have observed all possible precautions to determine by our cross examination. The following table shows the distribution of milk-cattle according to their normal milk-yield.

	NORMAL YIELD PER DAY IN SEERS						TOTAL REMA- RKS
	less than one seer	seers 1 to 2	2 to 3 seers	3 to 4 seers	4 to 5 seers	above 5 srs	
COWS	54	61	15				130
PERCE- NTAGE	%	%	%				100%
BUFFA- LOES	2	25	28	13			68
PERCE- NTAGE	%	%	%	%			100%

Average normal yield per day per cow is 1.2 seer and that of a buffalo 2.00 seer. This is a bit conjectural, however, our experience shows that scientifically accurate average yield per day will not be much different. The table follows the period of dryness of cows and buffaloes.

Numbers of	LENGTH OF DRY PERIOD					TOTAL
	Less than 4 months	4 to 6 months	6 to 9 months	9 to 12 months	more than 12 months	
Cows	Nil	103	Nil	27	Nil	130
Buffaloes	Nil	27	Nil	41	Nil	68

The period of dryness of cows or buffaloes differs according as they give issue yearly or triennially. Those which give issue yearly are dry for six months while which give triennially remain dry for twelve months. There are no cows or buffaloes which are dry only for four months or less than four months and this denotes there is no breed of milch cattle which can be called one of perfect dairy type

There are 61 cows and 27 buffaloes which are giving milk at present. The present average yield of milk per cow is worked out at 0.15 and that of buffaloes 0.23 seer. The normal average yield of milk per cow is 1.20 seer and that of a buffalo 2.00 seers. This means the average quantity of milk per head of population at present is .10 seer. Normally the average quantity of milk per head of population is .80 seer. Not all the residents use milk and if in some distant future improved habits of dietary prevail among villagers then the supply of milk would increase also. Even with this little amount of milk Rani-Barod is looked upon as an important milk-producing and Ghce-exporting village. Quite a large number of people here derive their livelihood from milk and milk-produce. The breed of cattle is of inferior local type and practically nothing has been done to improve it. There is no bull here of good quality. Bull calves of cows or buffaloes indulge in premature sexual activity and when their germplasm is strong enough to fertilise the ovum of a cow or buffalo impregnate them. Naturally the issues of such short statured bulls of inferior kind are of inferior type. Apathy of the people to improve breed of their cattle is most lamentable however, they justify it and say no other kind of breed of cattle can subist in the type of climate that is of Rani Barod. Several farmers related to us

their experiences that some time or the other they purchased big Marwari cows and bullocks from Marwari people but soon or late after a long period of illness all of them died. Evidently the climate did not suit them. There is no breeding farm here. Bullocks and milch cattle receive special attention of the owners. The bullocks which are used in ploughs are given 2 to 5 seers of oil of gingelly seeds in winter, also they are fed on barley during the time its crop is ripening. Cows when in milk are given 1 seer of oil cake. Before giving it they soak it in water at least for four hours, buffaloes are given two seers in the same manner. Some people give this kind of nutritive food more than the average above noted others give less. staple fodder is dried stalks of cholam and maize. Next in importance as fodder are the dried and broken stalks of wheat, barley and grams. Generally no pains are taken to make the fodder more nutritive. The dried stalks of cholam and maize are given to the cattle without any chopping etc. We have seen cold weather cropping is done in a very limited area and very little wheat is sown here. Therefore naturally people do not get broken stalks of wheat to use it as fodder hence scarcity of fodder is felt in the months of March, April, May and June. Some farmers have surplus of the stalks of cholam and maize and they sell that to the needy ones. Others purchase them or broken stalks of wheat from the neighbouring villages. In special circumstances leaves of inferior zizyphus shrub and those of the trees of Kohra are given to the cattle. Leaves of Kanaj too cattle eat with relish. But these methods are only resorted to when there is a special scarcity of fodder. There are 1082 Bighas of grass land that is 1.44 Bighas of grass land per cattle. The total pasture-land is decreasing as we have seen more and more land is being put under plough. But the cattle population has also decreased. The average grass land per head of cattle is therefore not much affected. The average has been more or less maintained because as there has been decrease in the grass land owing to the extension of cultivation there has been corresponding decrease in the number of cattle. Another reason for the average of pasture land remaining constant is the fact that the village area is in fact more of a grass land than cultivable land. There can not be intensive continuous cultivation of this kind of land and generally a lot of land is left fallow. In spite of negligent keep of the live stock by the farmers the cattle looked healthy.

It means quality of grass is good. There is no cattle trough in the village. Cattle are taken at least more than a mile away to the depressions of the stream Kasotiya or river Parvati where there is still water and there they quench their thirst. A busy farmer has no time to take his cattle very often to such depressions and as a rule during summer cattle are given water only once. The farmers make an exception as regards their plough bullocks whom they give water after drawing it from wells. Milch cattle too are treated in the same manner. Some people have only enclosures for their cattle and there is no shade, where as others have some kind of shade thatched roofs etc. It is generally the first duty of the day of a village house wife to clear the cow-shed or enclosure of all dung and to do it in cakes. The attitude of the farmer towards his cattle is one of love and affection but this sentiment can not go far in proper looking after of his cattle. A farmer loves his children as all do but he does not give them balanced diet, nor educates them nor worries about their career and marries them early. Likewise in case of cattle with all his love and affection for them he does not look after them in a fitting and proper manner. His laziness, ignorance, and poverty are responsible for it. In past six years only once the veterinary doctor has visited the village and that on the 6th August, 1943 when there was an epidemic of Rinderpest amongst goats. Seven captures are reported and the result column is blank. The following table shows the extent of veterinary aid taken by the village people from 1940 to the end of 1944.

Table follows

Year	Contagions			Non contagions			Castration			Total	Remarks
	Horse	Cattle	Others	Horse	Cattle	Others	Horse	Cattle	Others		
1940				2	9			1		12	
1941				1	9			1		11	
1942		23	14		37	17		8		99	
1943				5	14	3		6	1	29	
1944					11			1		12	

Compared to the number of cattle the amount of veterinary aid taken is negligible. It is really regrettable that in spite of veterinary dispensary being so near Rani Barod that is less than a mile from here, the village people do not make any use of it even as they do not make use of the hospital and the school. The common prevalent disease among cattle is food and mouth disease. In this disease the feet of cattle ulcerate and germs in them multiply. In mouth sores appear. The common treatment is to wash the feet by anti-septic lotions and await the result since disease is reported to take its natural course it may last for a few days, weeks or months. Farmer is equally helpless here as he is in case of other natural calamities.

We have said above to agriculture cattle-rearing is the main occupation of the people of the village. Out of eighty four families of the village twenty five engage in it. People sell the off-springs of cows and buffaloes. Most of the bullocks of Rani-Barod are the off-springs of local cows and only a few have been purchased from outside. Annually three to four bullocks are sold away from here. As a rule people do not sell milk but they extract ghee from milk and sell it. Nearly all use butter-milk locally however, there is one family which sells butter-milk in the bigger neighbouring village of Kishanganj. Income from selling Ghee varies from a minimum of a very few rupees to 500 Rs a year per family. A pair of bullocks these days is sold for 300 rupees. The

dung is generally done into cakes, dried and there after used as fuel. Very little dung is used for manure. On house walls and floors before white-wash thin coating of dung is considered necessary and nearly every Kachcha house, all houses are Kachcha houses here, gets that coating. Even without white-wash floor can be coated as much as two times in a month with dung. When a cattle is dead its skin is flayed off by chamars and if it has not died of any contagious disease then its flesh is also taken out by them and is cooked into food. Bones of cattle are not put to any use. They lie about hither and thither and by weathering in course of years decompose and mix with the soil. Flayed skins are sold raw and no tanning is done. The tanner takes half the hide as a fee of his tanning and returns half of it after tanning to the flayer. Formerly there was a settled custom that a cultivator used to receive half of the tanned skin of his dead cattle from the chamars but then perhaps either the fee of tanner must have been low or the chamars of the village might be doing flaying as well as tanning. But looking to the caste custom that flayers consider it derogatory to tan the skin and this is supposed to be the allotted work of 'Bolas' in the communal economy we are inclined to believe that then tanning charges were low and did not use to get as much as half of the hide. To a non-agriculturist chamars used to give only a pair of shoes for his dead cattle. If a cattle was not owned by anybody then its skin was considered the sole possession of chamars. Bolas who do tanning do not live here and therefore no tanning is done in the village. Flayers sell the raw skin to these people.

From the fore going account it is evident that full economic advantage is not taken of the live-stock. There is an urgent need to improve the breed but nothing has been done in this direction. Village area requires to be developed into a good grass-land but everything has been left on nature till now. Since most people do not use ghee and milk it is exported from the village otherwise it is not even enough for the village. The number of cattle is just enough for their requirements. No inoculation or immenisation is resorted to. It was very painful to observe during our enquiry that most of the people were sitting inactive and not doing cleaning of fields as they should have done only because most of the bullocks were suffering from foot and mouth disease. The villagers complained that in the hospital they were given very weak phenyle lotion which did not kill

germs The veterinary doctor corroborated the statements of the villagers and said that his quota of phenyle was so small as he could not meet the excessive demand on it and hence had to dilute We wondered really what use it was to deceive people by giving them ineffective medicines Some ingenuity should have been exercised to meet this situation We felt that some other anti-septics should have been used. We suggested boiled water with neem-leaves but the process of preparing anti-septic neem-lotion seemed to them to take so much time as not to be considered feasible We felt it was the duty of the veterinary hospital and veterinary Department to discover some expedient to meet the situation created by the dearth of phenyle effectively Unfortunately nothing was done Naturally people have no faith in the state veterinary dispensary

In a word there is immediate need to better the breed of stock, develop grass lands, improve veterinary aid, keep the cattle in a better manner, tan the skins locally, and make more economic use of the waste-products of cattle Hitherto nothing has been done in this direction, neither by the people nor by the state Perhaps people will never take the initiative, it is for the state to do something for them

CHAPTER A

Agricultural History

Till the year 1807 A. D. the land revenue was paid in kind; about one third to two fifth of the total produce of the agriculturists was taken from him. There after Jhal's Jalm Siagh, the then Divan of Kotah converted it into cash. The first settlement in which proper land Survey classification of lands and systematic assessment was done, took place in the year 1877. Then in the village under our study sixteen wells were in use and in all there were nineteen twenty bighas of land was irrigated. This means almost all wells now found existed then. Then in the year 1907 the second settlement was done. Tentively Zamindara system of land tennure was introduced in the State in those areas only where the proportion of waste or culturable waste much exceeded that of cultivated land. The village Rani Barod too was handed over to a Zamindar. Chowdhary Abtal Singh got the grant on the 21st March 1904 and his actual possessions commenced on the 16th July, 1904. He did not meet with much success. He forsook it on the 9th March, 1909 and the village lapsed into ryotwari system. Thereafter Mirza Asad Beg tried to take it in his zamindari. The ryots showed much apposition as they were reluctant to go under zamindari tenure. The leader of the opposition was Kajoda Patel who is still alive. He narrated to us his activities during that time with gusto. In this connection he spoke very highly of Sir Raghu Nath. Sir Raghu Nath struck a compromise in the dispute between ryots and the applicant zamindar. He safe guarded the rights of ryots and gave the village in limited zamindara in so far as only Padat or uncultivated land of the village was given in zamindara. The grant was given on the 17th December, 1914. At it was expected what with the opposition of the residents of the village and what with the incompetence and inefficiency of Zamindar he could not succeed and resigned from zamindari like his predecessor. Then again the village lapsed into ryotwari system and is continuing as such. The old villagers told us that the village had also been in Jagir of princess of Jhalan class whence its name Rani Barod. Formerly it was mere Baroda but when it came in the Jagir of the princess aforementioned it was prefixed with Rani. The record about this is not easily available and we can not say how facts stand as regards this.

We have graphically illustrated above how the area of culturable waste has decreased since the time of Settlement third. In the year 1927 only 886 bighas of land was under cultivation whereas in the year 1943 it was 3151 bighas. The year 1942 was particularly bad as there was very little rain in September and no rain in October and also during the time of sowing and tilling before rainy season the live-stock suffered from foot and mouth disease. The year 1944 too has been a bad year. Although many of the statistical figures prepared by Revenue Department about this year are not still available. Yet we can safely and accurately say that the past year had been bad one. During our enquiry we observed its bad effects. The family budget of almost every body is a deficit budget and this conclusively proves that the last year was a bad year. And, as is expected there was no rain in September during last year. The year 1943 is that of bumper crop as we find that in the September of this year there was about six inches of rainfall.

CHAPTER XI

Methods of cultivation

Most of the land is cultivated by owners themselves, and if at all it is cultivated by others than holders then invariably always it is on partnership basis. Very little land is sublet and the maximum subrent on such land is Re 1/- per Bigha. As compared to conditions in Haroti and Malwa this subrent is very small, and is an adverse reflection on the quality of the soil. The table below shows the distribution of cultivated area in sub lessees, mortgages and owners

	Khud Kasht			Land cultivated other than owners			Total cultivated area (excluding Mafi)
	Individual or family farm	Co-operative farms.	Total	Sub lease	Mortgage	Total	
Area in Bighas	2433	227	2660	416	78	494	3154
Percentage of Total cultivation	77.13 %	7.18 %	84.31 %	13.21 %	2.48 %	15.69 %	100 %

It is obvious that only 15.69% of the total area cultivated is tilled by others than owners, and owners themselves cultivate as much as 84.31%. Only 2.48 of the total area is cultivated by mortgagees, and this land too is mortgaged by those persons who are non-residential farmers. Only a little land is mortgaged by the residential farmers the amount of which will not exceed 20 bighas. The main reason is no body cares to keep this land in mortgage. The mortgagees will always keep such kind of land as they can generally sublease, but the land here does not bring much subrent hence such an remunerative securities for loans are not kept by them. Thus land of Ran Barod atleast of Khalsa tennure is not at all owned by non-agriculturists. The table below shows the distribution revenue free land as it is cultivated by grantee himself or sublease.

	Area cultivated by grantee himself	By sub- lease	Mortgage	Total revenue free land
Area in Bighas	74 1	34 9	—	109 00
	67 99	32 11		

Only 32 11 percent of revenue land is sublet. The pitch of subrent is Re 1/ per Bigha. So much of revenue-free land is subleased because the grantees do not live in the village.

It is clear from the above description that there is very little of subleased mortgaged land here. The holders themselves cultivate their own land. Sometimes big holders generally take up partners to cultivate the land. There is no uniform method of partnership nor identical terms in every case. We have observed two or three cases and all with different terms. In one case the partnership terms were the holder supplied the land and all the capital (bullock, implements etc) and the partner all labour, management etc and they paid land revenue and expenses as regards seeds in equal shares and divided the produce half and half between them. In another case land, bullocks and main implements were supplied by the holder and minor implements and all labour and management by the partner, expenses on land-revenue and seed were commonly and equally shared and the produce was divided half and half. Still in another one the holder supplied the land, the seed and paid land revenue and the partner supplied rest of the all capital, labour and management and the produce was divided half and half between them. There is of course no settled way for partnership. Terms vary in every individual case. Formerly these partnerships were given legal recognition by entering them into register of mutations and certifying them by proper revenue authorities but later on it was given up. Now, according to the latest standing order of the state council partnership is not mentioned in the record of rights (Khata), because such area is supposed to be cultivated by the owner himself and partnership is taken to be only a form of management to cultivate the land. There are of course no entries about subleases too in the register of mutations and thus they never get official recognition,

sublease is taken to be an agreement entirely private as between a sublessor and a sublessee; and for revenue-administration it is not considered necessary to recognise the sublease. For payment of revenue the holder himself is responsible and the state-officers have nothing to do with the sub-lessee or for that matter, with the partner. However, the sublessee is mentioned in the record of rights by the village accountant or the Patwari. Mortgage stands on a different footing. All usufructuary mortgages and only such mortgages must be entered into register of mutations and duly certified by the proper revenue authorities and as a matter of course then they will be entered in the record of rights. So far as these Mortgages are concerned there seems to be a uniformity in their terms it is invariably that the interest on loan advanced is taken to be equal to the subrent of the land mortgaged with usufructuary rights. The mortgagor sees one advantage in it that the debt does not increase or multiply but it remains constant and he has to pay the principal only. Some farms are owned jointly by several persons having varying shares in the farms. For want of a better term we have called them co-operative farms. There are in all 39 such farms. 194 holders cultivate their own land. There are seven such persons who do not own land otherwise but are only mortgagees. Where the proportion of casually cultivated land is more than the permanent one, such village in current revenue terminology is called Bad-Az Zama Gaon (बाद् अज जमा गांव) . In such villages there does not seem to be any stability as regards holders, even much less about sublessees, partners and mortgagees. Year after year they present a different picture. Resident holders, however, seem to be more or less permanent and some families in the village are very old who have been holding land generation after generation.

CHAPTER XII

Holdings

The whole cultivated is divided into 235 holdings The table below shows distribution of holdings according to kinds.

No of holdings in Khalsa te- nnure	No of holdings in Mafi Tennure	Total no of Holding	No of Khatadars who hold both in Khalsa & Mafi tennure.	Total No of Holders
228	7	235	5	230

The table below shows the distribution of holders among residents and non-residents.

No of Resident Holders	No of Non resident Holders	Total No of Holders
84	146	230

Of the seven Muafidars or revenue-free land holders five who live in the village, also own land of Khalsa tennure The number of holders in Khalsa tennure who live in the village is only eighty-four (But five of them have also Mafi holdings)

The table below shows the distribution of holdings according to size (Including Mafi holdings)

Size of holdings in Bighas	BIGHAS										Total No of Hold- ings
	0 to 5	5 to 10	10 to 25	25 to 35	35 to 50	50 to 60	60 to 70	70 to 80	80 to 100	above 100	
No. of holdings	59	67	80	11	8	6	1		2	1	235

It is obvious that holdings in this village are generally small. There is only one holding of more than 100 Bighas of land The reason is not far to seek the nature of soil is such as it requires more labour to till it than that of Haroti or Malwa

The general tendency for the size of an average holding is to increase. The following table shows the variations in the size of an average holding in successive years since last settlement.

Year	The Total Cultivated area in Bighas (including Mafi)	No. of holdings (Including Mafi)	Size of average Holders.	Remarks.
1920	...	..	...
1927	886	97	9.1	
1930	1114	114	9.77	
1935	1426	170	8.38	
1940	2305	225	10.24	
1945	3263	235	13.88	

There is an increase of 4.78 Bighas in the size of an average holding since the settlement year 1927; the reason for the increase is, due to war more land was brought under plough than there to before. There has not been much division of holdings here. Not because in the past there have not been several sons or inheritors of a holder but because the land of the village is so unattractive economically that generally when there are more than two brothers firstly they find it more economic to till it jointly rather than dis-separately and secondly people leave the land and find some other source of income. Regarding land for which there should have been some insistence for division fortunately or unfortunately the families of its owners were wiped off and here is only one man Nand Kishore Brahmin representing nine or ten families. He owns the best kind of land in the village. Moreover, ryots being poor they see another advantage in not partitioning their holdings that the more the land in ones holding the better ones credit and thus such a one can procure loans easily. Thus they abhor division.

We found, however, that fields and plots of farmers were scattered. On the map attached are shown four typical cases of scatteredness of holdings. Economic disadvantages of scatteredness are very

well known and we would not recount them here. However, we must say that this particular village suffers much from scatteredness. In the northern sector animals of the forest and in the fields adjoining to the banks of the river, monkeys cause much damage to the riping crop. During the time crop is riping day and night constant watch for all the twenty four hours becomes imperative, and the sad condition of one with scattered fields is quite imaginabl in such a plight. Out of his lean purse a peasant per necessity has to pay for the services of a watchman for his crop in a field while he keeps constant vigil in another. However, the situation is met by the joint policy of the village in cultivation one kind of land for Kharif or rain water crop and another for cold-weather crop. A consolidation enthusiast will encounter much opposition from the villagers themselves. Firstly they get used to one kind of field and and till it year after year impelled by force of habit, its distance does not matter to them and the time labour and energy that they spend in manuring, tilling, sowing, watching and harvesting it are nothing as compared to the change that they will have to undergo in changing plots. Secondly they have a fair balance of fields where in they grow rain crops and cold weather crops. Every farmer has his own individual balance and will not like to disturb it. We just talked of consolidation and the above mentioned replies were given to us.

The optimum size of holding in the village should be taken as fifty bighas for an average family of five. To illustrate it we have prepared family budget of Ratna Dhakar, whose family consists of five members— two males, one female and two minors. He owns sixty five Bighas of land, seven bighas of which he has sub leased and eight bighas is unsown and uncultivated. Although the last year was comparatively lean yet his family budget is only 50%. The deficit he met by savings of the previous years or by loan. He is the standard agriculturist of the village and is the best representative of the entire agricultural community of the village.

CHAPTER XIII.

Agricultural Practice

We shall first give the general agricultural practice and then describe it in connection with every crop raised in the village noting only variations from the general practices. The subject of general agricultural practice may be dealt with under free heads viz., 1. Preparation of seed-bed or tillage, 2. Sowing, 3. Care during growth or weeding and hoeing, 4. Care during ripening and 5. harvesting. We shall proceed to deal with them one by one in order.

1. Preparation of seed-bed or tillage.

The operation of tillage includes manuring, cleaning, harrowing and ploughing. There is no humous or dung-pit in the village. The cattle dung and other refuse is collected in heaps in and around Abadi. It is not in every field that manure is given. The fields irrigated or where from the crop of maize is raised are always given manure but other fields very often are not manured and if at all manured it depends on the caprice of the farmer. The process of manuring here is very simple. The manure is carried from dung heaps around Abadi by bullock carts to the fields and the cart is made to move slowly through out the field while another man from behind with a spade or rake drops it in small heaps. If manure is to be given it is given first then cleaning begins. If not, then right from start cleaning begins. (It requires the use of implements and hereafter we have attached the sketches and descriptions of various implements which are in use here. We beg the reader first to read it then restart reading our narrative) Cleaning is done with the help of a blade harrow. It is drawn along and across the field with the help of a team of bullocks. The result of this operation is bushes, shrubs and other weeds are cut off and the ground is scraped and stirred a bit. A farmer hardly finishes one or at the most two harrowings that the rains set in for he begins this process in the month of May. And we have noted above that there is quite a great deal of probability that rain may come in June and of course in July it is certain. The soil becomes soaked in water after a fall or two and then farmer waits for its drying, and when it is neither too wet nor too dry it is ploughed. Now the field is ready to receive the seeds of rain crop or Kharif. No

time is lost and these fields are sown immediately. Preparation of seed beds for Rabi crops begins in August. From August to early October the land is harrowed and ploughed as often as a farmer can manage to do so and if and when weather permits. If ploughings and harrowings are not given during rains, the farmers have believed, the land afterwards can not be cultivated as it becomes too hard for a plough to be drawn or untreakable clods form and such lands are left fallow for the year. However other fields become ready to be sown.

2 Sowing —

There are two principal methods of sowing prevalent here viz., 1 scattering and 2 dropping the seed with the bamboo tube or seeder. The seed used is generally selected and reserved from the previous year's crop. However, quite a large number of farmers do not and can not save it from consumption, and in absence of a regular seed-lender for them make last minute pitiable hectic efforts to procure it on loan. Generally the seed thus got is not of good quality.

(a) *Scattering method —*

If there is only one man engaged in the operation of sowing he first puts a few seers of seed in a cloth or sowing sheet and hangs it round his neck and goes round the field scattering them in handfulls. Thereafter he works the blade harrow lightly over the field to cover them. If two men are engaged in the operation then one scatters the seed while the other covers them immediately drawing the blade harrow over them. The process of scattering seed is not so simple as it appears. It requires special skill so that the seed may not be sown less or more than requisite quantity and may be regularly interspersed and evenly distributed over the whole area. The seeds of cholam, black, red and green grams, gingelly, cotton, hemp and rice are sown by scattering method.

(b) *Dropping the seed with funnelled bamboo tube or Seeder —*

In this operation two men are invariably always engaged. The funnelled bamboo tube or seeder is attached to a plough. The plough that is used for this purpose differs from the one that is used for tilling or breaking the ground. The only difference is in the plough share which

is wider and thicker in the plough used for sowing than in the one used for tilling. The one man works the plough and the another puts the seed-corn one by one in the bamboo tube dropping it on the wide farrow dug by sowing plough. In this kind of sowing another separate operation to cover the seed is unnecessary as it gets covered when the ridge gets pressed by the next furrow. The seeds of wheat, barley, gram, linseed, hemp, lentil. Maize and ground-nut are sown in this manner.

3. Care during growth or weeding and hoeing

Under influence of temperature and moisture the seed thus sown germinates, and along with it also germinate numerous other seeds which are never sown but are always in the soil. They require to be uprooted and this is done here firstly by bare hands (*भरना*) or secondly by Seyther or Gundalya or Kusya. It is very rarely that a field of cholam is weeded. Generally the weeding is done in the fields of maize, gingelly, ground nut, cumin and all irrigated crops. In cold weather crops no weeding is done as due to paucity of moisture during that part of the year no weeds grow. The weeding begins when the crop is about three weeks old. The hoeing is done with a plough by working it slightly over the field. It has a three fold result: firstly it digs out weeds, secondly it thins the too closely grown crop, and lastly it loosens the surface soil round the growing plant. Here no hoe or bullock-hoe are used and their work is taken from the plough. This ploughing is done when the crop is about a month old. Women are engaged for weeding on 2 to 3 annas a day.

4 Care during ripening

The farmer here knows no method to meet the menace of hail's storms excessive cold and heat, scanty and heavy rain-fall, frost and flood to his crops. He mournfully and passively bows before them. Likewise he knows no method to combat numerous insects and Jungi which spoil his crop. However, he is generally able to protect his crop from the inroads of wild-animals. cattle, monkeys and birds. He keeps constant vigil and watch and whenever wild animals or monkeys or cattle come into his field or birds alight on his crop he generally scares them away by making noise or hurling stones at them. In spite of all this watch quite an appreciable damage to the crops is done by monkeys, pigs, deer and cattle. Monkeys

are the greatest nuisance here and the villagers are very much pestered by them. The law of the state and their religion does not allow them to shoot monkeys, however, they wish these monkeys may be killed. A huge amount of labour is spent to protect the crops from them and a slight relaxation of attention may result in considerable damage to crops from them. The ripened crop is also protected from thieves who cut the ears of grain of the growing crop and make away with them. They too are to be guarded against with as much care and vigilance as monkeys and wild-animals.

5 *Harvesting*

Harvesting includes four separate operations here viz, (1) reaping, (2) separating the stem from the grain ear, (3) threshing and (4) winnowing.

(a) *Reaping*

As many as available labourers are engaged to reap the crop. The reaping is done by hands with a sickle or reaping hook. No machine is used for reaping. For the reaping of food crops labourers are paid in kind— a share of the reaped crop— and for non-food crops they are paid in cash. Some labourers take contracts individually or jointly to reap the fields. Thus payment in time wages and piece-wages of both the kinds is prevalent. The crop is cut close to the ground and only stubbles are left in the field. Then it is tied in bundles and stocked in the field in a large heap. Where from it is taken to threshing floor by bullock-carts. Reaping is done by a sickle.

(b) *Threshing and (c) Separating the stem from the ear*



A separate place for threshing-floors is reserved near Abadi. The floor is prepared by hardening the soil under the feet of bullocks and it is fenced by thorny bushes. Here again the reaped crop is stacked systematically in heaps. Then again labourers are engaged to cut off the ear containing grain from the stem. It is done by a sickle. Bundle after bundle from the heap is taken away, it is untied, the grain ear is taken off and the stems are again tied in a bundle and removed to a storing place. These bundles or sheaves serve as fodder. The ears

to cut are collected and heaped on the threshing floor and at the end of day are covered with the bundles or sheaves of stems. The labourers are given a share of the ears cut by them or two to three lap-fulls in case of cholam. Threshing begins when almost all ears are cut off or when so much of them cut off as are enough to be trodden by the bullocks owned by the farmer. On a bare and hardened ground the ears are spread and bullocks are driven round and round over them till all grain is pressed out and the rest of the ear reduced to straw. This mixture of grain and straw is collected and heaped and covered with sheaves of stems. The centre of activity during this time is threshing floor or barn. The harvested crop is constantly watched. Now the next and final operation is winnowing before the crop is ready for use.

Winnowing.

Near the heap of the mixture of grain and straw a wooden stool (तुवाय) is placed. If only one man engages in the operation then he himself fills this stuff in a round bottomed and open mouthed bamboo basket carries it and stands on the wooden stool with it, if two, he is given this stuff by another man whilst he remains standing on the wooden stool. He waits for wind and then the stuff is allowed to fall slowly in a current of wind. As grain is heavy it falls straight on the ground whilst straw is blown a little distance off. The grain thus accumulates in one heap and the chaff in another. Still a few heavy straws remain in the grains. Now the crop is re-winnowed. In re-winnowing (रक) two men take part. One man falls the crop in a current of wind whilst another from grain heap cleans off the heavy straws with a strawbrush (सल्ला). Now the crop is ready for consuming, storing or marketing.

As we have mentioned above treatment of various crops varies a bit in some operation or the other from the general one given above. We shall briefly notice the variations as they occur in the treatment of different crops. The main difference is in the time of sowing and accordingly crops are divided in two main divisions viz. (1) rain-crop or Kharif (2) cold-weather-crop or rabi. Rain crop is sown in the beginning of rainy season that is in the month of July where as cold-weather crop is sown in the month of November or beginning of cold-weather. The chief rain crops or Kharif crops of Rani Barod are Cholam, Maize red, black and green grams, gingelly seeds, tobacco

cholam-fodder (), chillies, sugar-cane, cotton, hemp  and ground nut, and those of cold weather or Rabi ar viz, Wheat, barley, gram, linseed, lentil, coriander, cumin and peas

We have noticed above how the various Crops are sown Besides the two principal methods there are a few other methods in which the crops are sown

Tobacco and chillies are first sown very thickly and closely in a very small plot, the sowing is done by scattering method and the seeds are covered by a straw brush by working the brush over the plot The seed germinates and when the seeding is a week old it is uprooted from the plot and planted extensively again on a large-field Hemp is sown by first digging the furrows by sowing plough and then scattering it The nodes of sugar-cane are put under the ground one by one In the table below are indicated a few variations crop by crop from the main agricultural practice

Name of the crop	Tillage	Sowing method	Quality of seed sown per bigha	Weeding & Hoeing	Harvesting
1. Cholam	No variation.	Scattering	Md. seed 1	...	As in general practice.
2. Maize.	Manner essential	Dropping with seedler attached	3	...	Takes 3 months to ripe. It is not taken to the threshing floor. Reaped like cholam but the ear is only picked from the stem and not cut. Leaf sheath of the cob is removed by labourers. The cob is threshed with a frail and grains are obtained. No winnowing.
3. Red gram	No variation.	Scattering	1	...	Takes 9 months to ripe. It is mixed with cholam. No separate fields for it. It is cut by a sickle. The beans are separated from the stem by beating with a frail then the process is the same as in general practice
4 Green Gram.	-do-	Scattering Mixed with cholam	1	"	It is mixed with cholam. The creepers are cut with a sickle after reaping cholam. Then beans are separated from the plant by means of a frail a log of wood. Then it is winnowed to separate leaves from the beans. Thereafter they are threshed in the usual manner and the grain is obtained in the same manner as described in general practice.
5. Black Gram.	-do-	-do-	1	...	Same as green-gram.

(Continued)

6 Gingerly seed	-do-	Scattering	25	Weeding Indispensable	Takes four months to ripe Reaped as usual Its pods are not separated from stem The plant is all-owed to dry Then the reaped and dried stems with pods are shaken and the seeds are obtained To clean light winnowing is done The process is reaped thrice to obtain all grain
7 Tobacco	Manure necessary	Transportation	125 in number	do-	It is not allowed to rise higher than 1 ft Dressing is frequently resorted to It is sown in September and cut in March When leaves become yellow the plant is cut and allowed to dry When it is dry it is made moist by sprinkling water and then leaves are separated for use and stems are thrown off
8-Ground Nut	No variation	Dropping with the bamboo-tube	15	-do-	It is tuber No general process of harvesting is considered necessary It is dug out from under the ground, then spread over the threshing floor to dry up
9 Cotton-seed	Manure necessary	Scattered	3	Weeding 4 times	When capsule bursts the cotton seed with cotton is picked out and no other process is necessary The raw cotton with its seed is ready to be stored or marketed.
10 Hemp	No variation	do	15	No weeding	After reaping it is allowed to dry There after clipped in the water for about a month then fibres covering from every plant one by one removed by employing a lot of labourers.

(Continued)

11 Sugar Cane	Manured The plot is divided in beds and they are watered	Nodes of sugar-cane are planted one by one		Weeding is done	About 600 nodes are sown.
12-Chillies.	Manure is necessary	Trans-Plantation.	25	Weeding necessary	It is picked out one by one. A plant yields many fruits.
13. Wheat	Same as described for Rabi crops.	Dropping by bamboo Seeder	15	No weeding	As described in general practice but there is no separate process of cutting of the ear from the stem, but soon after reaping they are threshed as described in general practice.
14 Barley	-do-	-do-	25	-do-	-do-
15. Grams	-do-	-do-	15	-do-	The reaped crop is first flailed and beaten with a log of wood by which process pods or capsules containing grain are separated there the usual practice is done.
16.Linseed	-do-	-do-	15	-do-	It is harvested like wheat.
17. Lentil	-do-	-do-	15	-do-	Harvested like grams.
18. Peas	-do-	-do-	15	-do-	The creeper is reaped then allowed to dry there after beaten with a flail by which beans are separated. Used threshed method.

19. Corian- der	-do-	-do-	25	do-	It is reaped and the crop is beaten with a flail so that grains are separated and then winnowed.
20 Cremin	-do-	-do-	.	-do-	

Thus we have noticed there is no essential difference in tillage for various crops except that for rain crops fields are tilled and got ready for the reception of seeds before rain commences whereas for cold weather crop, before rains and during rains numerous harrowings and ploughings are given. So far as sowing is concerned we have noticed four methods, viz., Scattering; dropping through seeder, transplantation, and planting of nodes one by one. We also have noticed there is no weeding in winter or cold weather-crops. The crops of Maize, Gingelly seeds and ground-nut are necessarily weeded and the rest may be weeded if a farmer can afford to do so. In all the crops are reaped alike that is cut close to the ground leaving only stubbles in the field. After that we have learnt the treatment is different with different crops. The crops with ears of grain are treated in one way as described in general practice except wheat and those with beans in another that is beans are separated from the plant by beating it with a flail or a log of wood there after the process resembles as described in general practice. However, there are again like cariauder and cumin which are never trodden under the feet of bullocks but after separating corn from the dried plant by means of a flail and then they are winnowed. As there are more or less set areas for Rabi and Kharif crops and the most of the land is unfit for cold weather crops the rest that is given to land is only of six months, that is only one crop is taken. There is very little of rotation. Where it is possible gram is sown to rejuvenate the soil. Cholan is sown mixed with red gram. Wheat and gram or Barley and gram, also sown in mixtures. In the field of cholam either green grams or black grams are sown in addition to cholam and red gram. We have noted above there is little manuring, quantity of irrigation is negligible as compared to the unirrigated cultivated area land can not be generally left fallow for more than six months there is little rotation and not much of sowing of mixture crops. It all points in one direction that the farmer at Rani Barod is doing very little to rejuvenate the soil and he will definitely pass on a less fertile soil to his inheritors than he got from his progenitors.

CHAPTER XIV

Cropping

In connection with our description of agricultural practice we have noted the various Kharif and Rabi crops. The staple food of population consist of Choham (Jowar), Maize and gram in the receding order of importance. The main non food or commercial crop is gingelly seed (Til) and next in importance in this kind is lin seed. The following table shows Khalsa area devoted to various Kharif crops during last ten years

AREA IN BIGHAS

Year Vikram	Maize	Choham	Black Red & Green Grams	Gingelly Seeds	Chillies	Sugar cane	Cotton	Hemp	Tobacco	Choham Fodder	Vegetables	Ground nuts	Rice	Millet	Total
1991	29	582	32	165	1			210	13	1					836
1992	29	250	24	466	1			5218	8	2					850
1993	30	590	23	66		1	1	14	10						935
1994	27	379	4	500	1	1		217	17						948
1995	38	636		368			1	7	13	1			1		1003
1996	32	56	18	489			1	19	15	2					1133
1997	47	933	23	726				14	16	2				2	1763
1998	24	1542	5	1073			1	5	14	1	2			4	2681
1999	27	182	21	734				15	11	1	4				2195
2000	21	185	69	432			3	14	16	2					2152

The following table shows the area in Bighas devoted to various Rabi crops

Table follows —

Year	Wheat	Barley	Gram	Mixed 2, 3, 4	Lentil & Peas	Linseed	Cotton seed	Vegeta- bles & Fruits	Fodder	Cumin Seed	Total
1991	252	6	93	133	2	50	1	2	0	0	539
1992	180	1	43	134	1	58	0	1	0	1	419
1993	231	15	60	80	2	41	0	2	1	0	432
1994	119	6	143	92	3	17	0	1	0	0	381
1995	189	4	26	162	1	32	0	0	0	0	414
1996	65	0	68	49	5	56	0	1	0	0	244
1997	133	1	118	114	8	40	16	1	0	0	431
1998	53	10	153	43	1	7	0	0	1	0	258
1999	3	3	225	117	6	36	0	1	0	0	391
2000	54	21	104	143	4	35	0	0	0	0	362

The table below shows the estimated yield per Bigha of important crops from various soils during last ten years and also the area under various crops in different soils

Year	Kind of soil	Maize		Cholam		Wheat		Barley		Gram	
		Area in Bighas.	Estimated yield per Bigha in maunds	Area in Bighas	Estimated yield per Bigha in maunds	Area in Bighas	Estimated yield per Bigha in maunds	Area in Bighas	Estimated yield per Bigha in maunds	Area in Bighas	Estimated yield per Bigha in maunds
1934 Fainfall yearly 35.95 Sept 5.47" No winter rain but in Decem 75	Irrigated Tir	—	—	—	—	2	3	2	3	—	—
	Utar	1	30 srs	582	20 srs	77	1 Mds 30 Srs	4	3 Mds	93	1 Mds
	Khera	28	30 srs	—	—	—	—	—	—	—	—
1935 Yearly Rain fall 40.2 'Sept 10.14" Winter 2.07, December	Irrigated Tir	—	—	—	—	4	4 Mds	1	4 Mds	—	—
	Utar	1	1 Mds	249	1 Mds	72	2 Mds	—	—	43	2 Mds
	Khera	28	2 Mds	1	1 Mds	104	2 Mds	—	—	—	—
1936 Yearly Rain fall 34.3 'Sept 2.49" Winter 1.1 'Dec Nil Nov 76, Jan 17 'Feb .1."	Irrigated Tir	2	3 Mds	2	3 Mds	1	4 Md	4	3 Mds	—	—
	Utar	1	2 Mds	577	2 Mds	58	1 Md 20 Srs	11	3 Mds	60	1 Mds 20 Srs
	Khera	27	2 Mds	1	2 Mds	172	1 Md 20 Srs	—	—	—	—

The table below shows the areas in Bighas under various Kharif and Rabi Crops. in irrigated land for the last ten years.

Years.	Maize	Cholam	Chillies	Sugar cane	Tobacco	Cholam(Jwar)	Veg. Kharif	Ground Nut	Wheat	Barley	Gram	Mixture Wheat Bar. & Gram.	Cumin	Coriander	Veg. Rabi	Total
1934	...	...	1	...	...	...	...	2	...	...	1	...	...	1	...	5
1935	...	...	1	...	1	...	2	...	4	...	...	...	1	...	...	9
1936	2	2	...	1	...	...	...	1	...	...	1	...	...	2	...	9
1937	1	...	1	1	1	...	...	3	1	1	...	...	...	...	...	9
1938	2	...	...	1	...	1	...	4	...	...	1	...	...	...	...	9
1939	1	4	...	...	1	1	2	...	...	...	...	...	...	1	...	10
1940	2	...	...	1	...	...	...	3	...	1	...	...	...	1	...	10
1941	2	4	...	...	1	1	1	1	...	...	...	...	...	2	...	10
1942	1	...	...	2	...	1	4	1	...	...	...	...	...	...	...	9
1943	2	...	3	1	...	2	...	...	...	...	1	...	1	...	...	10
Total ..	13	10	3	5	9	2	9	5	18	1	2	4	1	3	5	90

The table below shows the double cropped areas in Bighas of various soils and the Kharif and Rabi crops sown in them for the last ten years.

Table follows:—

Year	Irrigated area in Bighas	Kharif	Rabi	Kheda in bighas	Kharif	Rabi	Utar in Bighas	Kharif	Rabi	Total
1933	12	Ground Nut	Barley	9.35	Maize	Lentil 8.3 B Barley & Gram 7 B Linseed 3B.				10.55
1934	25	—do—	Gram	7.5	—do—	Barley				10.00
1935				3.95	do—	Linseed 2.5 Big Barley 4.5 Bighas				3.95
1936	25	Maize	Gingelly seed	2	—do—	Barley 6 Bighas Gingellyseed 4B				2.25
1937	4	—do—	Vegetables Brinjals		...				—	0.40
1938	18.5	—do—	Linseed 95 Tobacco 25 Brinjals 65	4.4	—do—	Gram			..	6.25
1939							3.15 Utar 1st 2.9 3.15 Cholan 25 Maize 45 Big Linseed		Gram & Linseed	3.15
1940							25	Maize	Brinjals	25

We need not give any comment on these tables, they tell their own tale. So far as correlation of rain fall and yield is concerned we can only say that September rain for rain crops is some what relevant in this connection. Otherwise the data before us does not warrant us to make any assumption. We have noticed Tir soil is mostly used for wheat, Kheda for Maize and tobacco. In irrigated area the important crops grown in order of importance are . wheat, maize, cholam and tobacco Double cropping is generally done in Kheda irrigated land but sometimes it is also undertaken in Utar first and even Utar third. In Kheda the first crop is always Maize and second crops Lentil, Linseed, Gram, Barley. In irrigated land the first crop sometimes is Maize at other times ground nut and second crops are usual Lentil, Linseed Gram and Barley The dried Stems of cholam and Maize make very good fodder. The chaff of wheat too is regarded as the fodder of best kind and that of grams green and black grams ranks next.



CHAPTER XV

Marketing of Agricultural Produce.

The farmers here keep for themselves the crops of cholam, maize and grams and the rest generally they sell. There are roughly speaking four ways in which the crops are sold off. Firstly there is mutual adjustment of requirements by barter amongst agriculturists. Secondly farmer consumers or traders from neighbouring villagers come in search of grains here and if bargain is settled with them the sale is effected and purchasers manage to transport the grains after paying its price or otherwise the producer carries it to the place of purchaser and gets his price there if the terms of bargain are so. If the purchaser is not in a position to carry his purchased goods immediately he gives some earnest money to the agriculturalists and carries those goods at his convenience. The third method of sale of agricultural produce is practised by producers here is to carry some grains as sample to the near by market-town of Kishanganj which is hardly a mile off from here. There they show those samples to several business men and try to procure highest price for their grains. One of the most important market town of Baran being very near Rani Barod that is only 9 miles from here Agriculturists as a rule are well informed about the fluctuations of prices prevailing in the market there. And from businessmen at Kishanganj they try to extract as much as they can upto the peak figure of prices at Baran. If they get the offer of such prices as obtained at Baran the bargain is immediately settled, however, they sometimes accept slightly lower offers too making due allowance for the expenses of 'Adhat', weighing, Dalali, and customs duty. Otherwise when their stock is big that exceeds by mds. They carry it in their own cart to the market town of Baran which is linked with the village as we have noticed by a metalled road. In the night before starting they pack their carts with their produce. Before day break they start carrying with them morning meals. Then at the customs out-post they pay duty variously for different grains.

Then they reach Baran and search for their favourite Adharia who arranges for the sale of their produce. There is no gradation, no sampling. The whole stock in the cart is there, the purchaser comes and inspects it to his own satisfaction and makes a certain bid of the prices. The produce in the cart is sanctioned by the Dalal. One cart after another

is auctioned in this manner and the produce goes to the highest bidder. As soon as the auction terminates the produce is taken out of the cart and weighed. Weighing is done by a small balance which can weigh only 5 seers at a time. The weigher is helped by two men one puts the grain in the pan and another receives them when thrown away from the balance. After the crop is weighed Adhatia pays the farmer according to the rate settled and squares up his account with the purchasers later on. The weighing is also done under the supervision of Adhation and he charges 12as. per hundred rupees for his services. Dalal charges one anna, weigher 1 anna and his two helpers charges 6 pes each per hundred rupees from the cultivator. Payment to the waterman in the market is entirely voluntary. Famous laws of demand and supply apply in the settlement of prices and the farmer bows before them as before nature. There is another method of marketing. People carry the stocks of produce in weekly markets and sell them. In Kishanganj market is held every week and people carry the produce to be sold there and if they get the prices desired for it they sell. All the year round very small quantities of grains are brought by the agriculturists to be sold in order that from the proceeds of such sale they may purchase their ordinary commodities of daily requirements. They must simply sell such grains brought in small quantities at the prevailing price in the market as they would not like to forego the purchase of necessities which as we have noted depends on the proceeds of this sale.

CHAPTER XVI.

Agricultural Stock

Now we are in a position to appraise the whole agricultural Capital of the village. There are 44 ploughs, 118 bullocks, 26 he-buffaloes, 130 cows, 68 buffaloes, 5 ponies, 6 hens, 1 dog, 2 leather bags, and 28 carts in the village. In all there are 21 wells out of which only 10 are in use and all of these wells in use are pacca wells. Two carts are worked exclusively on hire. We have a number of grainpits (Khais) but none are used for storing grain. No improved variety of seed is used and people do not seem to know anything about modern agricultural implements. Along with 44 ploughs are as many harrows and as many sets of nearly all agricultural implements

CHAPTER XVII

Labour

We have noted at some length the occupational distribution of the people of Ranī Barod in our chapter on population. We have seen that there are 7 permanent farm servants 18 temporary agricultural labourers, 6 non agricultural labourers and 6 labourers are those who are paid by the government for sundry duties as of carrying head loads of luggage of one minor official on duty from one village to another. It has also been observed that income of most of these labourers is supplemented by agriculture. There are only a very limited number of labourers whose income is not supplemented by any other source but their labour. Such labourers are only five in number and they are farm servants chiefly derived from Sahar community. In all 19 members subsist on labour, we have included among labourer families such ones also whose income is partly derived from agriculture. The following table shows the classification of labour power.

Permanent Halis	Farm Servants Guals	Temporary Agricultural Labourers	Impressed remuneratory official labourers	Non Agricultural labourers	Total
2	5	18	7	6	38

The relations between permanent farm servants and their employers are legally determined by circular No. 15 of the Revenue Department. According to it Rs. 72 should be advanced to a Halī, Gual or Batholia without interest and 18 Mds. of food grains should be given to him. A halī has to pay back these 18 Mds. without interest as he is entitled to a share of one eighth part of the produce. Whereas a Gual gets these 18 Mds. as wages and has not to pay back but he has no share in the produce. They are entitled to days leave in a year and if nothing explicitly is mentioned in the terms of contract to the contrary, then 4 annas per day are charged for the absence from the labourers. Halīs and Guals are expected to work well and obey the terms of contract. The contract lasts only for a year and no contract is regarded as valid thereafter if not

renewed. If a Hali disobeys the terms of the contract than he is liable to be imprisoned for six months. Also, civil remedies are open to the employer. Halis, Guals and Batholias are the back bone of the Agriculture here. They are the real agriculturists. In a ryotwari system it is not every ryot who should be regarded as a real agriculturist as there are thousands of rich ryots who do not partake in any of the agricultural operations but keep tens of Halis and Guals on whom depends their agricultural enterprise. These rich ryots simply finance and organise the agricultural industry and also supply the land where on they have cultivating right. The Halis, Guals and Batholias are the humblest, lowliest and poorest of the population and it can be very fitly called of them that they are born in debt, live in debt and they die in debt. They live a *frustrated* and desperate sort of life, very often changing their masters but finding peace nowhere. They breed quite freely, perhaps their dull and inspid life is balanced by excessive sexual excitement. The actual practice in regard to them does not much differ from legal prescription, however, some employers take recourse to malpractices and harass these poor labourers but such cases are very few.

Temporary agricultural labourer's wages depend on the law of demand and supply during sowing and harvesting they are not most in demand and get as much as annas 10 per day when not paid in kind. The women who are employed for weeding never get more than annas 3 per day, before war they used to get annas two per day.

Official and impressed labourers of the village get fixed yearly amount of Rupees 36 a year. They are six in number. Their yearly wages come to Rs. 6 per man. The wages of non-agricultural labour differ according to the nature of work. Sometimes they are engaged by P. W. D. or roads then they are paid annas 8 per day. The villagers generally pay them ranging from annas 4 to annas 10 per day per man.

The official labourers in addition to carry head-loads of luggage from one village to another of a petty state-servant have also to pull chain for the measurements of fields when Patwari Kanoongo or other revenue officers engage in this operation. They are paid only annas three per day per man for it. Even in war times this official rate has not increased.

It can be safely averred that the labour of Rani Barod is very insufficient. Poor health and desperate outlook on life are the main causes of their inefficiency. The labourers are convinced that their lot cannot improve. They pass their life in the slough of despondency and never show any sign of brightness, energy or interest in work. However, they know their job and we wonder whether primitive agricultural practice requires any thing more than what they do. It can be fitly said that the causes of their inefficiency are as much environmental as they are physical and psychological.

The standard of living of labourers is very low. We have prepared the family budget of Onkar Sahar a permanent farm servant and this brings pointedly to the view the very low standard of living of these people. Their children who are in plenty are rickety and suffer from various constitutional diseases. They live on the verge of starvation. Onkar Sahar and his family starved for fifty two days in the year and for about a month lived on leafy vegetables richly found in the village area for example, *Bhajakadi, Sarentha and Phang*. For their houses mud walls and baked tiles are luxury and only well to-do among them can afford it. Generally they live in huts the walls of which are made of dried stalks of various crops and they are thatched with grass. They have no metal utensils. Thus they are the true proletariat and totally devoid of any property.

The village messenger or Balai has fifteen bighas of revenue-free land given by the state for his services. We are disposed to believe that it is not quite commensurate with his labour. However, he finds time to follow other avocations and supplements his income by agriculture.

There are only nine women who observe Purdah and the rest indulge in various activities to help their men folk in their agricultural or dairy pursuits. Barring those who are incapacitated by old age or too young age. All women of the village cook food, clean houses, coat floors and walls of the house with cow dung, do the dung into cakes, extract ghee out of milk and rear children. Generally women work on their own farms and their chief work is that of weeding during the growth of plant and that of reaping during harvest time. However, there are some poor women

also whose number ordinarily does not exceed thirty who work on others farms. They get annas three per day for weeding, about 4 seers of cholam maize, wheat and gram, for reaping cholam, maize, wheat and gram and the same amount for separating the stalk from ear. Generally they start work at 10 A. M. every day, and continues it upto 1 p. m. and then there is a interval thereafter they restart it at about 3 or 3-30 p. m. upto sunset. There are only two women who do non-agricultural labour. Their wages are annas 4 per day per women. If child labour means employment of children in economic pursuits whether at the farms or dairies of their parents or others then the extent of child labour in Rani Barod is horrifying. They never send their children to school and from a very early age these children start helping their parents in varied economic activities. This practice is almost universal here. Generally before the sixteenth year of his or her life a child does not engage on others farms, however, cases are not entirely lacking when people have engaged girls and boys of 10 years of age. These young children are mainly useful in watching the crops during day or field-produce in the barn. Even in watching they are able to scare away birds only and it is considered a great achievement, and it is very rare, when a boy scares away monkeys. Boys of 10 years to 15 yrs. of age are also employed for cattle grazing. Generally a boy grazes his own cattle and does not take others in his herd. These activities are never harmful to the physical growth of children but these stunt their intellectual development. In the world that is rapidly in the process of coming these children will be misfits and a big problem for the statesmen to tackle, if the order of society is to be founded on equitable basis; otherwise if even in future world slavery, slunes, slush and slime of the present day world are to be tolerated and continued then the children of Rani Barod are to remain hewers of wood and drawers of water

CHAPTER XVIII

Local Industries and Subsidiary occupations

In our cha ter on populati n we have dealt with this subject and counted all local industries, and subsidiary occupations and counted the number of people engaged in them and those who depend for their livelihood on them We have prepared the family budget of the best dairy farmer of the village Kajoda Patel, and also of a few average dairy farmers and on the strength of these we guess annual income from ghee. Selling of the village does not exceed fifteen hundred and it is definitely not more than one thousand rupees A non resident farmer Nand Kisbore Brahmin of Kishanganj engages in Gur-making-industry and till now his out turn has not exceeded his domestic demand of Gur. People during cold and hot weathers cut fire wood from the neighbouring forests and sell it in cart-loads in the town of Baran The poor folk, mainly sahers who do not own a cart cut these fire woods in head loads and sell it in the nearby market town of Kishanganj A head load of firewood brings from as two to as four these days There are two book-sellers and three perfumers. They purchase their sale goods from the whole-sale dealers in Baran and sell them by hawking or otherwise in different melas of the State There is no local consumption of these goods There is no other noticeable industry

CHAPTER XIX

Trade.

We have noted above people here are not rich. There is not even a single family whose whole property exceeds the money value of ten thousand rupees. The trade amidst such people can not be much. As we have seen above in connection with the marketing of Agricultural produce they sell in wholesale quantities gingelly-seeds and rarely cholam, gram or other food grains. But this does not mean that they do not sell cholam, grams barley or wheat in small quantities that is in seers in order to purchase the things of their day to day requirement.

There is no shop in Rani Barod nor any pedlar or hawker visits it. The village of Kishanganj being only a mile away and linked with a metalled road the people of Rani Barod go there to purchase their day to day requirements. There are a few shops in Kishanganj, the important of them being those of grocer, cloth merchant, and grain-merchant. There are about four grocers and equal number of confectioners. On every Sunday a weekly-market is held in Kishanganj. On this day all prospective purchasers and sellers from neighbouring villages assemble here. We visited the market held on the 5th June, 1943. In addition to the shops of Kishanganj we saw a few other stalls arranged in two rows facing each other on the either side of the road which passes through Kishanganj. Obviously these new stalls were of those who had come from outside. Some of them were pedlars whose business it was to go from one market to another carrying their whole goods on the backs of a pony and riding it themselves too. There were four general merchants five grocers, seven vegetable-sellers, two fruit sellers, five cloth-merchants and three brass and zinc bangle-merchants among them. They spread their commodities on a cloth or piece of gunny bag on the road. The rates of a few commodities, we enquired of were as under

Commodities.	Price			Seer
	Rs	as.	p.	
1. Iron	1	10	—	1
2. Salt	—	1	7.1 5	1
3. Ghac	3	2	—	1

4. Gui	—	5	4	1
5. Til Oil	1	—	—	1
6. Linseed-oil	1	—	—	1
7. Oil-cakes	1	—	—	5
8 Dried coconut	1	10	—	1
9. Sev (a saltish confectionery preparation)	—	10	—	1
10 Onions	—	2	—	1
11. Garlic	—	8	—	1
12 Chillies (dried)	1	—	—	1
13. Tobacco leaves	1	—	—	1
14. Dhoties	8	—	—	1 pair
15. Zinc bangles	—	8	—	1 „
16 Brass bangles	—	9	—	1 „
17 Melon of ordinary size	—	—	9	each
18. Water Melons	—	3	—	„
19. Small earthen pot	—	—	6	„
20 Slightly large pot	—	1	—	„
21. Earthen jar	—	1	3	„
22 Earthen Pitcher	—	4	—	„
23 Shoes for adults	8	—	—	1 pair
24 Shoes for boys	4	—	—	„

It is rarely that the people of Rani Barod bring cash to purchase their necessities. Either they bring ghee in a small earthen pot, or food grains, tobacco or chillies in seers to be sold and make purchases from the proceeds there-of. They generally purchase onions, gur, salt, oil, oil cakes, cloth, shoes, garlic, tumeric, indigenous medicinal herbs and drugs, their dried leaves, roots or fruits, trinkets for women, sev, and fried grams for children. Village people were not being given controlled rates for their grains and their grains were being purchased at much cheaper rates.

On the eve of the beginning of agricultural operations that is in June an annual fair is held in Sitabari, a place about twenty miles away from here. This fair has got a religious and economic significance. It is a big cattle fair wherein a good number of bullocks, ponies and camels are sold and purchased. Side by side orthodox Hindus regard the baths in the several tanks at Sitabari on the full Moon day of Jyeshtha - a month of Hindu

calendar and no-moon day of Vaishaka, another month of Hindu calendar. We ourselves visited this fair. It was the dirtiest and unhealthiest one we ever saw. There is no sanitary arrangement. In and around the whole fair human excreta were thickly and closely interspersed, droppings from cattle were not removed, all sorts of people took their baths in those small tanks irrespective of their diseases or dirtiness and the water of these tanks became so foul that inspite of our strong religious sentiment, and hypnotic influence of mob-psychology we could not dare to take our bath in the slime and slush of that tank. Tens of thousands of people assemble here and some good arrangement can really be made for them. Officially . This year the fair was to be held between the 10th June to 20th June, 1945 but actually it started much earlier. Harrows, ploughs, compressed wollen water proofs, other agricultural implements, cloth, shoes, leather bags and practically everything of agricultural requirement along with cattle are sold here. In addition to this it is quite a social affair for many of the villagers. In low caste there is a custom of 'Nata' (नाना) or union of sexes with social sanction even as marriage is regarded as the union of sexes with divine sanction. We shall speak of this custom in detail elsewhere. Here it is sufficient to note that many marriages are unmade and many new unions take place in this fair. Again it is not only a heart-wrecking affair for one and that of rejoicing for the other. There are a few widowers and widows in search of a mate and in this fair they find their choice and unite in blissful union without inflicting pain on anyone.

After this brief diversion into subjectivity we come to our own subject. The fair is of the highest economic importance to the people of Rani Barod. Very many important purchases are deferred in the year and they are made in the fair at Sitabari. As we have seen the village under our study is an important cattle rearing village, the people look towards the fair with very high expectation as regards the price their bullocks or other cattle that they sell would bring. Thus the fair is next in importance to harvest time; in the economic life of the people.

CHAPTER XX

Standard of Living

No doubt there are three families which are owners of the property of more than five thousand and less than ten thousand rupees of worth, however there is no special difference in their standard of living as to warrant a separate treatment. Thus with reference to standard of living we divide the population in two classes one the low middle class and the other low class. Afore mentioned three families being at the top all purely agriculturists most mainly agriculturists, a few non agriculturists and book sellers and perfumers are included in the low middle class. The low class comprises of permanent farm servants, non agricultural labourers, a few temporary farm labourers and beggars. Even among those the Sahers have got the lowest standard of living who seem to have just emerged from barbarity and as such of very great interest to an anthropologist.

In order to obtain uncoloured objective view of their standard of living we have collected a few family budgets of typical families (given at the end of the Chapter). The family budget of Kajoda Patel gives an indication of the standard of living of the richest of three families of the village, that of Ratanlal Dhakar of the standard of living of an average farmer, that of Onkar of the standard of low class. The other family budgets do not represent any class but are typical of themselves. The family budget of Mangiya Musalman indicates how an industrious man can obtain nourishing diet even in indigence. We have also prepared the detailed description of his dietary which is appended to his family budget which please see.

We shall hereinafter give a general description of the fooding, clothing, housing, sanitation, education and social festivities of the population of Ran Barod and shall very briefly note in passing the differences in respect to above items between well to do and poor classes.

FOOD

As we have seen before the staple food of the population is cholam. In addition to it maize, barley and grams are often used. The well to do use wheat very often, the poor give wheat bread to women during labour and to sick and ailing persons. As it is well

known that cholam and maize have very little gluten it requires special practice and skill to prepare loaves (चपाती) from the moistened flour of these cereals. The women of Rani Barod are expert at making such loaves. These loaves are taken with onions or other vegetables and pulses. Pulses of gram, red, black and green grams and that of lentil are most in use. Only well-to-do people can afford them. Dried leaves of gram plant and that of fenugreek (मेथी) are used as vegetables. The loaves are also taken after drenching them in milk. Only well-to-do people take such food. There is another preparation very favourite with the village people. The maize grain are crushed into tiny little particles, in this process if any fine flour forms it is separated from those particles by a sieve. These crushed maize grains are submerged in plenty of butter-milk. Then this mixture is put on the stove, heated and boiled till it forms into a jelly like substance. Then some salt is added into it and the pot containing jelly is taken away from the stove and is allowed to be cooled. This maize jelly tastes very good. Rich people take it with jaggery and milk where as the poor take it with butter-milk or without any other combination. The thinnest and lightest chapati weighs about four ounces. Only well-to-do use ghee daily, others of low middle class use it on festive occasions. Sahers never use it. So far as vegetables and fruits are concerned, Sahers use plenty of locally available vegetable like-Sarentha and Amaranth stem in place of cereals. Others use in small quantities dried leaves of gram and fenugreek and green stems of gram and amaranth as vegetables. Some bringals cluster beans, cucumber, spinach, fenugreek and ridge gourd are also used as vegetables by well-to-do people and that too on few and far between occasions. They use zizyphus fruit or inferior variety quite liberally as it is freely available locally. Next to it tamarind and wood apple are used. These are used in 'chutneys'. Green mangoes, ripe mangoes melons and water melons are used by well-to-do people of low middle class. A few Mohammedans and Sahers catch fish but their methods of fishing are so crude that a negligible amount is thus caught and consumed by them.

DRESS.

The subject of dress may be dealt with under three heads dress for men, for women and for children. Almost all men rich and poor alike

use a coarser kind of cloth in their turbans. Except a few village-dandies all people show a preference for fast colours in turbans dandies use turbans of gaudy colours which fades on washing. Half sleeved waist-coats are used as upper garment and all prefer tough and coarse cloth for this. Over it are worn shirts of all sorts of fashion with collars, without collars with cuffs and without cuffs. The rich definitely use finer cloth than the poor do. All sorts of colours and designs are represented in shirts which are regarded as the most important item in matter of sex appeal by village dandies. Some well-to-do people also use coats on shirts but it is only done in winter season. As a lower dress a loin-cloth is wrapped round the waist which covers thighs, knees and half part of the shins. These loin-clothes or dhoties are always used of very coarse cloth, and generally people have a change in them. Double or triple soled heavy shoes are worn by them. In the dress of poor people one, two or three of the above-mentioned clothes do not find place. The Saher labourers have only a loin cloth which does not reach below knees and a turban as their head-dress and heavy shoes. They have no under garment, no shirt no coat. As we rise up in scale we find that an under garment is first used by people, then if they can afford to spend more money then in addition to under-garment they purchase shirt. If still more money can be spent on clothes then shirt and coat are preferred by many people, however, some prefer the half sleeved waist coat and coat. Even then if money is available then for winter cotton shawl '(पद्मवर्ण)' is purchased. It is very rarely that all the five clothes mentioned above are purchased, and no one has a change for a turban, shirt, the half sleeved-waist-coat or coat. In case of only one man we found that he had a full set of these clothes having only one change for loin-cloth. They wash their clothes and it is only clothes of a woman during delivery that a washer woman washes. Shoes are worn universally as without them no labour is possible. When one pair is worn out then the next one is purchased. An ordinary pair of shoes such as they wear lasts for four months. In case of labourers perhaps shoes are the most costly affair.

The children of Sahers and other farm servants remain absolutely naked upto the age of ten. Then if a girl is married she wears a shirt which does not reach below the knees and which is tied round the waist. The boys remain naked even upto the age of twelve

and thereafter they are given a rag of about four inches wide and two to three feet long to cover their genitals. They tie a ring of some grass or hemp string round their waist and hung up the rag in front and behind the lower region. They call this dress “ (उदेली बरिदी) ” Ugenee Atheni which if translated literally means East and West or rise and set. This corresponds with their belief that life comes through the male genital organs in front and passes away through the rectum hole behind. The children of well-to-do classes wear pyjamas in case of males and small skirts in case of females. Also, male children have shirts and caps and shoes. The female-children have only a wrappers as an upper dress. The above mentioned dress for children did not so much depend on the income of parents as on the fondness for children in parents. We found pyjamas, skirt, coat, cap with flappers (डेर) and shoes in the male-child of a man of a much less income than those who do not have even coat much less pyjamas and shoes for their children. The common dress for children if at all they are made to wear any is a coat without any shirt or under garment and a cap with flappers to cover the ears “ lapa ”

As a lower dress a woman generally wears a pleated-skirt in Rani Barod with no under-wear inside it. However, women of Rajput family, there is only one such family here, wear short knickeres too inside the pleated skirt. Mohammedan women wear a sort of pyjama which is very tight round the shins but quite loose round the thighs. It is wound round the waist. To cover their breast women of all castes and classes wear short bodies which do not reach below their breasts. In case of women all colours and designs are used in these bodices as they are considered as the most powerful source of Sex-appeal.

The third and the last item of the dress of women of Rani Baod is a wrapper which is worn on head and wound round the body and hung loose round the skirt upto middle of the shins. When a woman intends of to cover her face and breasts she draws a veil before her face from this wrapper and covers her breasts by flingin this wrapper on the shoulders accross her breast. There are all sorts of designs and fashions in this wrapper too. Village beauties and some women of well to-do families wear wrappers of very fine and thin cloth of all shades of colours. This sort of wrapper

while it covers face head and breasts hardly conceals them from view. In addition to it a fine bodice and a good pleated skirt presents the beauty of female form at its best and to its full advantage. There were not more than six women who had such wrappers. The rest had the wrappers of coarsest cloth. Women of well-to-do people and many of the women of low-middle-classes wear shoes slightly lighter but of the same shape as those of man. It was a painful sight to see the women of Sahers carrying faggots of fire wood on their head in the mid-day Sun of June from Ranibarod to Kishanganj without any shoes on their feet.

For bedding the mattresses of worn out clothes and rags are used. The well-to-do people have 'Darries' of inferior quality in addition to the mattresses mentioned above. To cover the body during hot weather a sheet of coarse cotton cloth is used by those people who can afford it. In winter well-to-do people use quilts, others use mattresses of rags to cover their body. The Sahers do not possess any bedding. In summer they sleep in the open, often the chief male member of the family sleeps on a charpoi. In winter they sleep around fire.

There are not very many ornaments in Ranibarod, and we do not claim to have known all as people are very secretive as regards their ornaments and even the adult members of the same family do not know what ornaments are lying hidden with the 'Karta' or the chief male-member of the family. However, an account can be given of the ornaments generally worn by women. A few small chains of silver are hung from the parting of the hair in the middle of head in a curve through forehead to the lobe of the ears where they are fastened in silver-nails worn in the holes of the lobes of the ears. For want of a better turn we can call it a silver tiara. *Only in three well-to-do families and in two others there were found these tiaras.* Nearly all women of Ranibarod have several holes in the tips of their ears and a hole in the lobe. Women of low middle class wear silver rings and small silver-leaves attached to small silver rings in their ears. Seven or eight families have rings and leaves of gold. Silver armlet typical of Rajputana is also worn by women in ten families. Most of the lower-arm of Hindu women except those of Sahers

or widows is covered with lac, zinc and brass bangles. Women of well-to-do families wear silver bangles of special design on festive occasions. The Mohammedan women generally wear glass-bangles in their hands. Round the neck are worn various chains of silver-rupees-coin, eight anna and four anna pieces. Sometimes only a rupee or an oval-shape design of silver with engraving of some religious idol is hung in coloured cotton threads round the neck. Cylindrical solid tapering towards the end a round silver rod of this kind square shaped in front with engraving there on is worn round the neck along the collar-bone by children. The women also wear an ornament of this kind but of different design. Their collar-bone silver-ring is made of hollow silver leaf, cylindrical and tapering, and it is united with a thin solid rod of silver. Round the hollow cylinder closely connected rings of silver-wire are placed. There is another neck ornament which is worn by women of the three families at the top. It is a small rod of capped with several knob-link protuberances covered with thin leaf of gold hung round the neck with the help of several chains of pearls. In the fingers are worn rings. The ring that is worn in the thumb contains a looking glass on its back. A silver-chain is also worn in the waist, Brass, zinc and silver anklets are worn in the legs. Silver anklets, one, two, even three are worn. Then silver rings are worn in the toes as well. The men wear small gold-rings in the holes of the lobes of their ears, and in the richest two families these rings have small gold chains which are worn round the ears. It should be kept in mind that silver and gold ornaments are very few in the village. Our estimate is the gold of the whole village does not exceed 1 seer and the silver can not weight.

The Sahers have no ornaments except those of shells. As a luxury two or three Saher women have brass and zinc bangles and the other two or three brass anklets.

Housing

Nearly half of the village site is occupied by ruins. The walls of the houses are built of small blocks of stones bound together with layers of cob or clay mixed with straw. Then these walls are plastered with 'cob' then coated with cow-dung there after white-washed. The floor is also plastered with 'cob' coated with cow-dung mixed with yellow or red earth. This coating of dung is done about 5 or 6 inches above the bottoms

of the walls from the floor. Then ornamental lining by white-wash is done. After drying ornamental geometrical designs are painted by white-wash on the floor. On the walls along the roof is placed a ridge-beam or pole where the sloping poles or small wooden beams from the sides meet. The walls where on the ridge beam is placed are built slightly and slopingly higher than the other two walls the highest points being where ridge-beam is placed. The sloping poles from the sides are covered with wattle or dried-stalks of red-grams hemp or by any other weed whose stalks are long and thin and hard sticks. Then it is thatched with baked tiles. The rooms are generally oblong and rectangular. The number of rooms differs from house to house. There are one roomed houses, two-roomed houses and as much as eight roomed houses. Naturally all the houses are single-storeyed. In some one or two roomed houses there is some open un enclosed space in front which is used for tethering cattle and during rainy season and cold-weather shed is improvised which is not very effective in protecting cattle from the inclemencies of weather. There are other houses where this space is enclosed with in walls. The three well to-do families have a large compound enclosed in walls in addition to their multi-roomed houses. They also have a separate long room where in they tether their bullocks, and a separate room for fodder. But the majority of the ryots of Rant Barod have not such separate-rooms for bullocks and cattles, although very many of them have enclosed compounds.

To Sahers the sort of houses mentioned above is a luxury and that only one Saher has it. The rest of the Sahers have oblong huts the walls of which are made of wattle or dried stalks of red grams or weeds. These walls are plastered with clay. The roof is thatched with dry stalks of red-grams and date-leaves. They have one or at the most two-roomed houses whatever the number or the members of the family. There is some open space in front of their houses which may be considered as the courtyard of the whole community.

Utensils

Generally the people have earthen utensils. Rarely in some families brass, and iron utensils are also found. The Sahers have no metal utensils as a rule, however, one Sahar being rather luxurious has an iron frying-pan.

Medical-help

We shall deal with it in full later, here it is sufficient to note that the villagers do not try to get any help from the state-dispensary situated in Kishanganj less than a mile off. For minor ailments they take recourse to indigenous drugs the use of which, however in complete it may be, the old men of the village know. Next remedy for various ailments that they try is canterisation. For different ailments different parts of the body are canterised. Then if the trouble is rather of a serious nature an exorcist is called who is expected to exorcise the evil spirit away who is supposed to have caused the trouble. If an exorcist fails then conjuration is resorted to. Any of the deity of Hindu-pantheon being favourite of the family is invoked. A conjurer sits with due ceremony amidst crowd of women who are called to enchant prayers in union for the deity. The males of the neighbourhood stand and watch. They all assemble near the platform raised in the honour of that deity. Then the prayers are chanted, drums are beaten, some metallic sound is successively, regularly, rapidly, and repeatedly produced, Ghee lamp is lighted and incense is burnt. The spectacle bears, a weird aspect. And to the divine inspiration in the conjurer comes, he bolts to the plate form and starts speaking in the name of that deity with authority. He diagnoses the malady of the ailing person, which is more often than not some fault in the worship of some deity, and prescribes remedy. He is made to touch the body of the ailing person and he gives some ashes from the cinders. Then symbolical sacrifice is made that is a coconut is cut by a sword and this offering to deity is given to the ailing person and distributed among those assembled. When even conjuration fails and the condition of patient deteriorates than if a family can afford to pay the fees of a doctor a doctor is sent for who is rather reluctant to come because he knows a patient must be on death-bed and does not like to spoil his reputation. In the memory of Kajoda Patel an old man of the village, the doctor in charge of the state-dispensary at Kishanganj was called about ten times and he visited Rani-barod about five times and almost always the patients did not recover.

Education.

The state vernacular Middle School of Kishanganj is about half a mile from the village of Rani Barod. But no body cares to send the children to school.

Intoxicating drinks and drugs

On festive occasions Gujars, chamars usually drink country wine. Sahars if they are given free or if they can afford to pay for it also very often drink wine. The rest of the population is teetotaler. There is no reputed hard-drinker in the village. Two brahmins take 'Bhang' whenever they are invited to dinner-parties. Tobacco smoking is almost universal. A boy of ten years is not only tolerated but taught and encouraged to smoke tobacco. Dried tobacco leaves are placed in an earthen-pipe locally made and a burning piece of wood is put on it then it is smoked. The visitors are liberally treated with one or two pipes of tobacco which is smoked in rotation. The pipe of one community is not smoked by another.

Social Festivities

Neither in woe or in weal feasting is a common habit with the people of Ranī Barod. Liberal feasts are given on the occasions of deaths and marriages. Kajoda Patel spent about three hundred rupees in the marriage of his son. A poorer man would spend only hundred rupees or even less. Sahars have not money enough to spend. Even in their marriage feasts sometimes they treat their guests with leaves of chulam. They do not spend more than fifty rupees on the marriages of their sons or daughters. Except Sahars others, at least treat their guests with wheat-flour "Battis" and pulses of green or black grams. A man of slightly better status would serve these "Battis" with ghee. The best feast that they know of is that of "Laddus" made of "Nukti" and Puries. A slightly inferior to it is that of sweet *Wh at flour hominy and putis*. Equal amount is spent on marriage feasts and funeral ones. And so far as expenses are concerned it is one and the same thing whether a son is married or a father dies or a daughter is married or a mother dies. Marriages, Invocations of deities, carrying out idols of temples in procession through the streets of the villages and usual festivals of Hindus and Muslims are the common festive occasions. Religious festivities do not cost much. The celebration of festivals is dependent on the extent of purse in each individual case.

To conclude the standard of living of the people of Rani Barod is very low. Indifferent to education and sanitation, apathetic to medical treatment. restricted to not fully nutritive dietary, living in hovels m'scalded houses, carrying their whole wardrope on their bodies, ungracefully lamenting the deaths, and vulgarly celebrating the marriages and feasts, lazy, superstitious, and diseased, they are perhaps the worst species of humanity.

CHAPTER XXI

Health Sanitation and Vital Statistics

Rural people are generally regarded as healthy people. Health is of course of a term which can not be easily defined. We do not believe ability to with-stand physical strain for a long time means health. Strength is definitely not health. As if these things are not health then the people of Ranibarod as a rule are unhealthy. Except that of a few girls we did not find a single radiant face. There is not the least doubt that their diet is unbalanced. Too much proteins enter into their dietary and there is definitely deficiency of various vitamins and mineral salts.

Sanitary condition of the village is most unsatisfactory. The streets are never cleaned. The only cleaning that is done is done by wind and rain. The manure pits do not exist in the village and cattle-dung is accumulated in heaps in and around the Basti. Most of the houses are shared by cattle and the cleaning of the droppings of cattle is not upto the mark and as such these houses are very dirty inside. The wells, the water of which is used are not kept in fit sanitary condition. No germicide medicine is ever dropped in them. Men wash, bathe as well as drink water from one and the same well. There are no latrines in the houses and very often than not villagers do not go sufficiently far off from the Basti to defecate but evacuate themselves in and around Basti. There are no sweepers in the village, but cattle of Ranibarod appeared to have a taste for human excreta and they clear it off, otherwise the refuse remains where it is dropped and stinks. However, stinking does not last long the sun dries it up and the soil decomposes it. There is no allotted place for urination. All streets of the village are used as lavatories. The soil absorbs it and the sun dries it up and there does not appear that any harm is done by this practice. Particularly in Rainy season the disposal of night soil is the chief problem, because a person generally selects such places for evacuation where rain-water does not flow, and if there is not a heavy down pour the whole excreta decomposes filling the atmosphere with the most offensive odour. Thus it is clear people have no idea of sanitation.

Skin troubles boils etc and Malaria are the most common diseases and next to them are conjunctivitis. Small, pox, typhoid and

Pneumonia. A perusal of our Form G. would convince how sparingly they make use of the State Medical Dispensary which is nearly half a mile from the village. Firstly every man in the village is more or less a doctor in so far as in the beginning he treats a case according to his own lights. Then if he fails and the condition deteriorates then the village elders are consulted and their line of treatment is generally some indigenous or herb given by mouth and canterisation. If these elders fail an exorcist is very soon called, and his invariable diagnosis is that some evil spirit is causing trouble and he exorcizes it by chanting a few Mantra. When an exorciser fails then conjuration is resorted to. One of the several deities favourite in the family or some ancestor is invoked. We have dealt with this process in our description of the standard of living. In the mean while drugs and medicines suggested by quacks are given. Lastly when all fail and no improvement is noticed then they consult the doctor or compounder in charge of the State Medical dispensary at Kishanganj. From them they expect quick results.

They believe small pox is caused by 'Shitala Goddess' Shitala is supposed to have six other sisters variously responsible for measles and other eruptive fever. Typhoid is caused by Moti Maharaj Pains in various parts of the body are caused by Bhairuji. An outbreak of an epidemic is interpreted as a visitation of 'Mada Debi' There are different ways and means of propitiating these Gods and Goddesses

The mortality and natality record maintained at the Police Station of Kishanganj is worse than useless. There are neither regular reporting nor regular entries. As such it would be safe to remark that no vital statistics of the village of Rambaroc are available which can be used in a more or less scientific report of this sort.

The children upto the age of 18 are almost all inoculated against Small pox.

CHAPTER XXII.

Social Customs and Religious Practices.

Social customs may hamper or help economic activities. But it is not fully realised by Ranibarodians. They do not visualise life as one integral and organic whole but see life in various phases fractionally and regard that particular phase or fraction as one-whole. Consequently their social customs have a world of their own and action and interaction of various economic forces thereon is not felt by them. That is why no conscious effort has ever been made to alter and improve the customs to adopt them to new and changing conditions. It would require a separate treatise if we were to describe their social customs in full. From economic point of view suffice it to note marriage and funeral feasts are great drains on the poor purses of the ryots. We have recorded in our description of the indebtedness of the village that the debt taken for marriages is Rs 1285/3/6 that is nearly one fifth of the total debt. Most of the debt recorded under the purpose to past debt is really the debt incurred on marriage. Thus marriage feasts are particularly harmful to the well being of the people. On the death of one's spouse remarriage is allowed. However, in Rajputs and Brahmans a woman can not remarry. In other communities even after marriage a husband and wife can separate. Legally Hindu code is applicable and a wife is restored to her husband when claimed. But socially it is otherwise. A woman more often than not seeks separation when she finds a better husband. The prospective husband has to pay a certain amount as bride money 'नग' to the preceding husband and then every thing is settled amicably. However, there is one restriction no bachelor is allowed to take such wives. At least once every man and woman must be first married that is there union must be sanctified solemnised by divine sanction. There after only a man or woman is entitled to enter upon such other sex unions as are socially sanctioned.

In Hindus on the twentieth and in Mohemmadans on the 40th day of the death of an adult member of the family a feast is given to the members of the community. And it is as much incumbent on the members of the community to attend this feast as it is to attend marriage feast. On this day relations and members of the community from very far off places assemble. Socially, if not legally the question of inheritance is

decided and a social representative of the deceased is appointed by those who are assembled. Soon after the feast or the day after all invitees assemble and decide, and according to their decision a man is selected and he is given a narrow long cloth to wound round his head.

Very few people of Rani Barod have gone on Pilgrimage. However, 50 % of mohammedans have visited the tomb of Khwaja Mohinuddin Chishti at Ajmer. Four or five hindus have gone upto Ganges at Soron where they dropped the ashes of their father or forefathers. There are two temples and two mosques in Rani Barod. Services are not quite regular at these places. In addition to these there are a few platform raised in the honour of various deities and Satis. A Brahmin beggar of the village told us that if he confined himself only to Rani Barod alone he would not get sufficient alms to make his both ends meet. The main time for charity for the people is harvest time. Various types of beggars come during the preparation of crops and are given more or less grains. No body is refused. The people are quite hospitable and according to their means they entertain people liberally. Hindus celebrate usual Hindu festivals and Mohammedans those of Mohammedans and there is no special festival of jungle region. The celebration of a festival depends on the status of person.

The marriage in Sahers is cheapest even as their funeral feast is Rs. 40/-/- are more than enough for the all expenses of the daughter of a Saher.



CHAPTER XXIII

Delinquency and Crime

There is not much crime in Rani Barod. We have dealt with it in detail in our description of the extent of litigation. There were only two minor thefts during the last ten years. A few cases of hurt insult, assault and misappropriation of money were also registered. But there does not seem to be many serious crimes. Ripening crop, reaped crop and the crop collected in the barn all require strict supervision otherwise they are stolen. The property of the people of Rani Barod has not yet attracted many things and there is comparatively a greater amount of security of personal property than is the case in other villages. The nearness of Police Station which is less than a mile from Rani Barod has also enhanced the security of personal property. There are not very many cases of faithlessness of married women or men. However, they are not lacking but they are being gracefully tolerated and there does not appear to be any quarrel or conflict about it. The sort of tolerance exhibited for adultery is something surprising in a primitive people as are Ranibarodians.



CHAPTER XXIV.

Extent of Litigation

The litigation is extremely limited in Rani Barod. We studied the figures of past ten years. In civil side of judicial the amount of judgement-debt paid is Rs. 134/5/3 and there is not pending judgement-debt. In civil side of Revenue the amount of judgement-debt paid in past ten years is Rs. 327/9/- and the pending judgement-debt is only Rs. 94/8/6. In the criminal side of judicial in past ten years, there were only thirteen complaints made to the magistrate and one case chalaned by the police. The chalaned case was of theft and the accused Ramchandra Saher of Ranibarod was convicted and sentenced to a week's imprisonment with hard-labour. There was another complaint regarding theft and even in it the accused was convicted. The rest were the offences relating to hurt and insult and assault specified in the sections 323 and 504 and 352 of the Indian Penal Code and were mostly compounded when the complaint was not rejected in absence of prosecution. There was one complaint regarding criminal misappropriation of moveable property which was.

There were ten cases in ten years in the criminal side of Revenue and were concerning with trespass on the cultivated land, dis-obedience of the terms of contract by farm servants or wrongfully restraint of a person carrying cattle who have done damage to the cattle pond. Only in one case the accused was convicted. Thus it is obvious that the litigation in Rani Barod is extremely limited but this does not mean that the people are living in perfect accordance, love and amity. The only conclusion that must be derived is the absence of material temptation disputes.

Rural Indebtedness

The table below shows the total number of debtors and their distribution according to the amount of their debts:

It is evident from the foregoing table that the number of those who have uncurred the debt of more than two hundred is very limited that is only ten And even in these ten there are six persons who are permanent farm servants about whom it is perfectly true that they are born in debt, live in debt and die in debt The table below shows the distribution of debts according to the purpose for which they were taken.

Kind of debt.	Productive-Purposes					Non Productive-purposes						
	To purchase cart	To purchase bullocks	To purchase land	To purchase implement	S ed	Total	To pay land revenue	To pay past debt	Marriage	Domestic expenses	Pilgrimage	Total
Amount of Indebtedness	113/10/-	608 7/6	204/9/-	160/-	378/12/3	1415/6/9	300/10/-	1492/12/-	1285/3/6	1946/14/3	16/8	5045/-

The fore-going table shows that more than seventy-five percent of debts have been incurred for non productive purposes. The debt incurred for marriage alone nearly equals the total debts incurred for productive purposes. There is a large amount of debt incurred to pay past debt. It does not show that the creditors have been changed because of favourable terms of new creditors but only because the past creditors did not consider it safe to advance further loans and the new ones dared to give the requisite amount of money. Generally the debts are small and sundry, taken from various and numerous creditors. The case of Kajor Kumbar (No. 9 Form E) is relevant for this and bring home pointedly the kind of indebtedness the people of Rani Barod are in. His total debt is Rs. 123/4/9 and for it he has as many as fifteen creditors. The maximum single debt is of the value of Rs. 21/- and the minimum of Rs. 2/-. The table below shows the distribution of debts into secured and unsecured ones.

Kind of debt	Secured debt						unsecured debt	Grand Total
Kind of security	Land	Ornament	Personal bond of service	Agricultural implements	Cattle	Total	No security	
Amount of indebtedness in Rupees	442/-	163/4/3	1620/-	4/8/-	208/-	2437/12/3	4072/10/6	

It is evident that the unsecured debts are nearly the double of secured ones. Even in secured debts the greater number is of those debts taken on personal bond of service by Halis and Guals. We have not included the seed debt in secured debts as there is no specific security is given by the debtor however according to the law of the land debt of seeds should be considered as secured since it gets precedence even on land revenue and must be paid even by the attachment and sale of the land of an agriculturist. We have seen the seed debts is of the money value of Rs. 378/12/3. There is no Taccavi loan on any of the villager, and there is no co-operative credit society catering for the credit needs of

the villagers. Therefore the only source of credit for the poor villagers are private money—lenders and even they as we have note before, are not regular ones. These money-lenders belong to various neighbouring and distant places. Most of the debt are obtained when secured, with great effort. These debts are generally of very small amount. The debtor executes a bond and the money is advanced to him. Sometimes in writing at other times only verbally a well to do relative of a riot of Ranibarod stands as a security. But debts in lump sums are given to Halis and Guals. We have given the description of dealings with them of their employers cum creditors in our description of labour and it would be redundant to repeat it here. Suffice it to note that a hal or Gual can hardly improve his lot and get himself redeemed from the wage, slavery unless by marriage or otherwise he chances upon some fortune. No doubt he can change masters and that he often does in the hope of getting some kind and considerate man as his employer but all in vain. One Jew can not be better than the other one. He is emmeshed in such a net of credit system woven by several spider money lenders that the more he writhes to extricate himself the more he entangles himself tossing and twisting from one spider money-lender to another. These Halis are illiterate and not unoften of low intelligence too. If we were to rely on the statement made by money-lenders we will have to regard all Halis and Guals as desperate frustrated and very irresponsible sort of individuals as a class. And it is not money-lenders who are responsible for misery of these Halis but on the contrary Halis are to blame themselves for their misery as they are not industrials persevering, economical, regular, loyal and responsible. Halis, Guals and Butholias on the contrary assert that the money-lenders as a class are dishonest and misappropriate the fruits of their hard labour. There is of course no objective source to ascertain the truth or falsehood of any of these statements. We are disposed to believe that really Halis and Guals are irresponsible, lazy, lethargic desperate, frustrated, extravagant and disloyal. At the same time we can not say as regards money-lenders that all is well in the State of Rome. During our enquiry we came across a few cases of suspected unfair dealings and it would require the entire energy of vigilant and efficient anti corruption department to bring these offenders to book. In the absence of judicial conclusive proof we do not want to particularise our statement

of unfair dealings of money lenders lest we should expose ourselves to the charge of libel. One fact is patent to show how the money lenders evade law. There is a law that the money lenders should advance a certain fixed amount of money as loan to Halis without interest. Invariably the whole loan of a Hali consists of two parts, one without interest and the other of double rate of interest prescribed for agriculturists by Government. But the creditors take interest actually on the whole sum where as legally half of the debt is free of interest and only on the other half the interest is to be charged.

The usual annual rate of interest for loans without security is 24% for those with security it varies from 12% to 24%. Only usufructuary mortgages of lands are recognised by law. And when such mortgages are made interest on money is invariably kept equal to sub rent and thus the debt does not increase and the land can be redeemed any time in the future by paying only the principal sum. When ornaments are placed as security the least rate of interest is charged that is 12% per annum.

Except the debt of Kajor Kumhar mentioned above we do not think any of the debts is a bad debt or hopeless debt, if of course we exclude the risk involved in giving debts to Halis. If a Hali dies the debt due to him can not be recovered. If he runs away and does not return there is no chance of getting the money back advanced to him on loan. We have seen Rs. 1620/- have been advanced to Halis, and the debt of Kajor is Rs. 123/4/3. There are seven farm servants and one Kajor Kumhar who may be considered as hopelessly in debt. The rest are quite solvent. We have no data to determine exactly whether the indebtedness is increasing or decreasing. However, it can be reasonably guessed looking at the condition of the people in the past and present that the indebtedness is more or less stationary.

CHAPTER XXVI.

Co-operative Movement

We have noted above that there is no co-operative credit society here, and if we were to believe the statement of the villagers, nor any effort was ever made to found one here. However, the villagers have no enthusiasm for co-operative system. The sort of information that they possessed of this movement was of the most unfavourable kind. They told us that the condition of their brethren living on the other bank of the river having co-operative credit society had not at all improved. On the contrary they thank their stars when after paying the whole debt of the society they disentangle themselves from its clutches. They pronounce society in a special manner as 'Sau-sathi' which means hundred and sixty that is a sort of credit system wherein one has to pay hundred for the loan of sixty. There did not seem to be any objective basis for their belief. On further enquiry we found that the rulers of public opinion in these areas Jagirdars and money-lenders carry on a clandestine propaganda against co-operative department. And they succeed because in the first place they have a psychological advantage and in the second co-operative movement has a disadvantage in so far as it comes into conflict with all powerful custom. The psychological advantage for the private money-lenders is two-fold, in the first places co-operative credit system is something as yet foreign and not indigenous that is why fear of the unknown is there, secondly by nature man wants to feel free particularly in respect of his property and co operation system imposes restrictions on one's absolute mastery of ones property, however, good-intentioned and to the eventual advantage and benefit of the members, it may be

CHAPTER XXVII

Education.

No woman of Ranibarod is literate. Only 13 male members of the total population of Ranibarod are literate, it includes a boy of school going-age well. The average of literacy works out at 4% of total population. Out of 58 boys and 35 girls of school going age only one boy goes to school. The vernacular-middle school of Kishanganj is nearly half a mile from Ranibarod and is situate by the side of metalled road which passes beside Ranibarod and Kishanganj. Even then the villagers do not take any advantage of the school. We enquired the reason from each individual parent of a child or children of school going age for not sending his child or children to school (Form No. F) and got various answers. Perhaps they had no answer and one big answer was indifference to education and lack of realisation of its necessity. Perhaps the reasons given by them were attempted to explain what was so natural with them and which did not require any explanation. When such far fetched attempts were made we did not record their replies but put them all under one broad head indifference to education. However, there were others who were intelligent enough to appreciate the need of schooling but for various reasons, small or important did not send their children to school. We have recovered such reasons. The following table shows the causes for their not sending their boys and girls to school.

The reason given for not sending their children to school	BOYS						GIRLS					
	Service indispensable in home & field	Indifference to Education	Pampering	Bodily disability disease etc	Vagrancy of parents	Total	Service indispensable in home & field	Indifference to education	Marriage	Vagrancy of parents	Total	Total
The number of those children not going to school.	20	5	9	2	2	38	2	8	3	4	17	55

Only one boy goes to school. Out of the boys not going to school the services of 20 are considered as indispensable. The general

attitude of the villagers towards schooling is this that they consider it worse than useless. None of them aspires to become a peon in the Nizammat and they know many of their acquaintances, who have passed the Vernacular-Final Middle Examination are chaprasis in the Nizammat And the Vernacular Final Middle Examination is the utmost schooling they hope to give, if at all they try, to their children This they consider unenviable price for the labour undergone and the privation suffered Also they have a notion that an educated boy is unfit in their society Really the conditions of ryots are such as no educated man will like to live in unless, he is possessed of missionary zeal and reformatory spirit, and even such a man we are disposed to believe will be soon embittered The composition and constitution of village community, lack of morality, want of solidarity, and apathy, of statesman is responsible for this sort of attitude Also the education policy of the state requires reconsideration and re-orientation It must have agricultural bias, and must very clearly visualise the sort of society for which the men and women are to be trained and educated Till lately the entire education programme of the state was a blind imitation of that of British India and unfortunately the only model for education was the system that obtained there Necessarily it has not evoked much response in the ryots, even as co-operative society or for that matter medical department has not Is it entirely due to the ignorance of the peasants ? We cannot say anything positively



CHAPTER XXVIII

Effects Of War And The Rise Of Prices.

The war has not left untouched the economic life of even such a remote village as Ranibarod. We have noted above in connection with our description of the standard of living that the whole population is divisible in two classes viz, low-middle-class and low class. We shall observe the effect of war on these two classes. It may be recalled as we have described under the heading land that only one holding is above hundred bighas, two of between 80 and 100 bighas, one of between 60 and 70 bighas, six of between 50 to 60 bighas and 8 of between 35 to 50 bighas. It means there are 18 holdings out of the total of 235 which are above 35 bighas. It must clearly bring home that the people possess very small holdings. The average cultivated area per head of the population is 6.55 bighas. It means there is not much export of agricultural products from the village. The villagers produce just enough for or a little more than their needs. Hence the rise of the prices of Agricultural products has not made any agriculturist of Ranibarod prosperous. The little that they have sold on enhanced rates has been spent on the purchases on increased price of their daily requirements. It will be truer to say that the war has effected them adversely. The prices of agricultural products have not so swollen high as those of shoes, cloths, agricultural implements made of iron and charges of black-smith and carpenter. Thus an agriculturist has spent more than he has earned and consequently the standard of living has been lowered. Likewise a labourer has also been adversely affected. He gets a certain fixed amount as wages the more he has earned during war the more he has spent on his daily-requirements. Unfortunately there has been no trade union to safe-guard his interests, no mention and fixing of index figures. The wages have varied dependent on the whim of the labourer and its equally irrational acceptance or non-acceptance of the employer. In the bargain the labourers of Ranibarod have no advantage. They simply must serve in order to meet their both ends. The terms of contracts that we have studied We invariably always found unfavourable to the labourers. The poor labourers have been very hard hit by this war.

There are no creditors in Ranibarod. The debtors act theoretically supposed to be favourably effected when there is inflation or actual value of money is much less than its nominal value. However, it makes little difference with those debtors who pay debt by one hand and incur by another, except the fact that the more area has been brought under plough during war than was the case before there has been no change in the agricultural practice of the people.

Dairy farmers have really derived advantage from war. In the first place the price of Ghee swell very high without a corresponding increase in the expenditure of the upkeep of cattle. Secondly the price of cattle increased as well. But few dairy farmers of Ranibarod have capitalised the situation. The little extra earning that they had, they spent. Wages of non agricultural labour has risen as high as three fold of the previous wages. There has been no change in the wages of agricultural labourers, who are paid in kind. However their wages also should be supposed to have increased [since the price of produce has gone up]. The wages of those agricultural labourers who are paid in cash have increased two-fold. Now, they get 8 as per day formerly they used to get only as much as 4. Some low middle class people who have been very adversely hit by war have had to sell their silver and gold ornaments. The marriages during war though celebrated on much smaller scale than is usual yet they were more costly. Naturally so, because the price of cloth, gur, sugar, silver, charges of gold-smith, and price of food stuffs have all increased.

Except in the manner mentioned above the war does not seem to have left any trace on them.



CHAPTER XXIX.

The Village Problems.

The economic condition of Ranibarod has been deteriorating for a long time and it received early attention of the administration. There is a report of the village accountant made on the 10th July, 1907 wherein following reasons of the downfall of the economic condition of the village were enumerated.

(1) The village is chiefly of rain-crops and as there are no early rains so the crops remain weak.

(2) *For tilling elsewhere a blade-harrow works quite effectively which require less labour than plough, here the quality of the soil is such as plough is used instead of harrow which requires more labour than a harrow does.*

(3) There is no rick man among the residents of village.

(4) No credit facilities. The villagers obtain seed with difficulty.

(5) There are numerous cattle owned by irresponsible people and these cattle do much harm to the growing crop.

We are disposed to believe it is quite a sensible report made by a petty revenue-official. So far as the first cause of downfall is concerned it can only be eliminated by increased irrigation facilities. Formerly there used to be a canal here dug from Eklara-Sagar a big tank in the vicinity of the village of Ranibarod. There are still traces left of this canal. It was not repaired after the 6th March, 1916. On that date the Irrigation Department of the State wrote to the Revenue Department [of the State that since much water is wasted in this canal as it passes through uncultivated area which is a grass land and it is advisable to discontinue the irrigation from this canal. It was affirmed by Revenue Department too *that the water which could irrigate 1200 Bighas of land was being wasted on 176 Bighas.* And the irrigation was discontinued. The villagers want that this canal should be reopened and assert that they have precedence of claim on the water of Eklara Sagar which is being spent on Mahvaota-canal as Mahvaota is a village of Jagir tenure where as they happen to be of

Khalsa tenure. We believe this question of reopening canal at least deserves reconsideration by the proper authorities in the light of changed conditions

As regards the second causes quality of soil can only be improved by manure There are no regular manure pits which ought to be here Secondly dung, should never be burnt as fuel.

The third and fourth causes refer to one and the same thing. Credit is the biggest problem of the village. We, at many places in proper context have observed that due to lack of proper credit facilities a lot waste takes place

There is definitely a great damage done to crops by monkeys and cattle Something must be done in this direction.

Thus we find the biggest of all problem of Rantbarod is the settlement of policy as regards agriculture, pasture and sylviculture We generally hear that it is quite advisable to cultivate every available piece of land but it is not unusual that a land if it is developed as grass land will yield more returns than if it were used for crop production There is no sylvicultural or horticultural activity in the village We pointed out to the villagers that they have not a single mango tree in their village whereon they replied that the white ants spoil all plants We do not think at the present stage of our knowledge it is impossible to combat white ants.

Lastly there is no cattle-through It is a great necessity in the village where the chief industry is cattle rearing.

Concluding Remarks

In the preceding pages we have tried to give a conspectus of the economic-life of the village as it presented itself to us. In our enquiry we have been helped by numerous individuals whose number is legion and it is difficult to acknowledge the debt of all of them individually. However, first of all we most humbly express our feelings of profound gratefulness to the honourable prime minister who gave us an opportunity to make this enquiry which has personally benefitted us immensely. Then our gratefulness is due to our officer-in-charge, by whose able guidance we could finish this task. Different Departments of the state extended their hand of co-operation, particularly the Revenue Department gave us very much help.

S/d. Shri Nath Chaturvedi.

APPENDIX D.

Family - Budgets

ESTIMATE OF EXPENDITURE

Item of Expenditure	Rupees			Percentage of total income	Rate, Quality and remarks about the Expenditure.
	Rs	as	p.		
I Food- Cereals					
Juar	5	10		90%	Rs 5 per mounds of worst type If they take food to their fullest satisfaction, it would cost them at least Rs 9/- 6 as price of 75 Seers of Juar at the rate of 3 srs per Re. But they take as much as they get daily
Pulses	0	1		1%	
II Food- other articles Salt Spice & Condiments Vegetable		3 1		3% 1%	They get vegetable very seldom only one or two time in a month
III Clothing & Shoes	5			5%	They bag rages from others mend them and use them to cover their bodies. In a year or two they purchase one new bag costing Rs 5.
IV Expendi- ture on do- mestic cattle					No cattle
V Fuel, light & water					Fuel as gathered from the jungles (4/8) They do not light their house No expenditure on water
VI Education & Health					No education
VII Social and Religious					No money to spend on social and religious function

Item of Expenditure	Expenses.			Percentage of total expenditure	Rate, Quality and remarks.
	Rs.	as	p		
VIII Interests on debts				...	No debts
IX Miscellaneous					Nothing is left for miscellaneous.
X. Savings & investments				..	
Grand total	6	4	0	134.23	... ..

RDK 15/5/45

5%	Clothing & Shoes
4%	Other food articles
91%	Food cereals

BUDGET OF SHEORAM

Dated 29th May

Enquiring party— 1 Magan Lal

2 Kalyan Mal

Prepared by—K C Tripathi

FORM D

Form for a family Budget

Name—Sheo Ram s/o Dabia

Caste—Chamar

Resider—Turkaria

Occupation—Labour and Hari

INTRODUCTION

- (A) No of Members (B) No of literates and those going to schools
 (C) Status in society (D) Living condition (E) Other important facts

Sheo Ram has to support a family consisting of himself, his wife and his son. The entire family is illiterate and the son is not sent to the school on account of financial stringency. He is a farm labourer of Mangi Lal Patel. The mode of living is very poor. He lives in a kachcha house which is in ruined form. He has got only about $2\frac{1}{2}$ bighas of his own khata. He has got his share in the 10 bighas of the land which is the common property of all the 5 brothers. He is chamar by cast. His income is not sufficient to suffice for the maintenance of the members of the family. He is debtor and fills the beliefs of the members by taking loans.

ESTIMATE OF INCOME

Income from his own labour	Rs 60/0/0
Income from the $2\frac{1}{2}$ bighas land	Rs 6/8/0
Income from his wife's labour	Rs 15/0/0

ESTIMATE OF EXPENDITURE.

Item of Expenditure	Expenses			Percentage of total Total income	Rate, Quality and remarks about the Expenditure
	Rs	as	p.		
I. Food-Cereals.					
1 Jwar and gram	110	....		122%	9 mounds of jwar he took from Patel at the rate of 8 Rs per mound Rs. 3/8 he borrowed from him and purchased jwar and gram. (Rs.72+Rs 38=Rs. 110)
Total	110	....		
II Food-Other articles					
1 Ghee				23%	They have for gotten the taste of ghee He purchased gur worth 2 as. at Diwali festival Spices and salt are purchased worth 3 pice per 'hat'
2 Sugar or Gur			2		
3. Spices and salt	2		4		
4. Vegetables					
5. Sweet-meats					
6 Milk					
Total	2		6		
III Clothing & Shoes					He is not able to purchase the cloth and spends the horrible winter season sitting by the fire 3 years passed when he purchased his shoes. He puts on rags which he got from Patel
IV Expenditure on domestic cattle					No cattle.

Item of Expenditure	Expenses			Percentage of total Expenditure	Rate, Quality and remarks
	Rs	a	p		
V Fuel light & water					He does not spend anything on fuel He never lights his house
VI Education & Health					No education Even at the time of sickness he is not in position to purchase medicine
VII Social and Religious	20			24 5%	He spent in the marriage of his brother Sukkha
VIII Interests on debts	37	8		46 1%	He has got debt of Rs 150 The Interest of which is Rs 37 8 as at the rate of 25 percent
IX Miscellaneous					
Smoking	8			10 1%	He cannott do with out smoking He can live hungry but can not live with out smokng
X Savings & investment					No saving He fills his belley by taking loans.
Grand total	179	14		204 91%	

RDK/ 15/5/45

This man has not got enough to eat He takes loan to meet the food expenses And thus these people become debtors and once they become debtors, they can not come out of the clutches of their money lander

Note - His expenditure is more than double of his income He is therefore heavily in debt This year too he took loans accounting Rs. 90 Thus he made good his deficit

(D14)

(Continued)

10.1%	Miscellaneous.
4.6%	Interest on debts
24.5%	Social and Religious
2.3%	Food & other Articles
120.3%	Food and Cereals

BUDGET OF MADHO

Dated 29th May Enquiring Party—1. Kalyan Mal

2 Magan Lal Rathod

Prepared by— K C Tripathi.

FORM D

Form For a Family Budget Yearly

Name—Madho s/o Ghasi Lal*Caste*—Meena*Residence*—Turkaria.*Occupation*—Cultivation

INTRODUCTION

- (A) No of Members (B) No of literates and those going to school
 (C) Status in Society (D) Living condition. (E) Other important facts

Madho has to support a big family consisting of himself, his mother, wife and two children (12 yrs and 7 yrs.) There are 5 members in all Two of them are literates. One boy of 12 goes to the school. He is a money lender and a toell to do man He has 140 bighas of his own khata He has a big house which there are two pacoa and four Kachcha rooms He has two pakka wells too The cattle and himself live in the same house The family relation are quite smooth He has 38 cattle in all.

ESTIMATE OF INCOME

The gross income from cultivation estimated at the market rate is	1244-4-0
The expenditure on the crop is	611-8-0
The net income from cultivation is	632-12-0
Income from ghee	81-0-0
Income from lending money and grain	37-8-0
Total income	751-4-0

ESTIMATE OF EXPENDITURE

Item of Expenditure	Expenses.			Percentage of total income	Rate, Quality, quantity and remarks about the Expenditure
	Rs.	a.	p.		
I. Food-Cereals					
(a) Wheat	84	0	0		12 mounds of wheat before the arrival of the crop of jwar for 6 months
(b) Jwar	30	0	0		6mnds of jwar Rs. 5 per mound
(c) Maize	30	0	0		6 mounds of Macca Rs 5 per mound
(d) Barley	0	0	0		
(e) Rice	5	0	0		Takes rice on festivals.
(f) Pulses	23	0	0		He eats 20 seers of mung, gram, बजला Urd, chola each and 5 seer of Masur Price of Mung Rs 5 gram, Rs. 3, बजला Rs 5, Urd Rs 5 चोला Rs 5. Total price of pulses Rs 23.
Total	172	0	0	27%	
II. Food-Other articles.					
(a) Ghee	54	0	0		He takes 20 seers of ghee yearly.
(b) Mustard oil	12	0	0		
(c) Sugar	2	0	0		
(d) Gur	24	0	0		3 mounds of gur. He takes gur even with milk.
(e) Spices and salt	15	0	0		
(f) Vegetable	5	4	0		He purchases from market only 'Bhatra' of Rs 3 per year and potatoes of Rs 2¼
(g) Fruits	3	0	0		
(h) Sweet-meats	10	0	0		
(i) Milk	20	0	0		He gets milk from his cattle.
Total	145	4	0	18%	

Item of Exp ndi ure.	Expen- ses			Percentage of total Expendi- ture:	Rate, Quality and remarks
	Rs	as	p.		
III Clothing and shoes	85	0	0		Clothes for male members
	25	0	0		Clothes for female members
	20	8	0		Rs. 10/8/- spent on shoes for himself
					Rs 8 " " for mother & wife
					Rs. 2 " " for son
Total	130	8	0	17%	Total money spent on shoes is Rs 20/8/-
IV Expen- diture on domestic Cattle	16	0	0		For gwal
	12	0	0		₹ 3 for grazing the bullocks and buffaloes
	40	0	0		Oil cakes for buffaloes
	40	0	0		Fodder
	32	0	0		Oil given to cattle and oiling cart
Total	140	0	0	17 62%	
V Fuel light & water	15	0	0		Expenses for bringing and cutting the wood from the jungle
	1	6	0		Kerosene oil in rainy season
	4	0	0		Mustard oil for burning
Total	20	6	0	2 7%	
VI Educa- tion & Health	5	0	0		The amount spent on books and copy books of his son who goes to school.
	1	8	0		Spent on deshi medicine
Total	6	8	0	86%	
VII Social and Religious	30	0	0		Spent on the child birth of his sister
	10	0	0		Gue ts
	6	8	0		'Prasad'
	2	0	0		Dhoti to a Panda
	10	0	0		Given to the Panda in the form of charity
Total	58	8	0	7 78%	

Item of Expenditure.	Expenses			Percentage of total Income	Rate, Quality and remarks.
	Rs.	as	p		
V III. Interest on debts					No debt
IX Miscellaneous	5	0	0		Barber in the form of grain.
	8	0	0		Kumhar " "
	5	0	0		Cobbler " "
Smoking	6	8	0		Pocket allowance to his son for going to smoking (Tambaku & Biris) [school
	25	8	0		Carpenter in the form of grain
	5	0	0		Spent in mela (Manoharthana)
	25	0	0		On Diwali (Rs. 4 मेंहदी, तेन) Rs 4-
	8	0	0		Phenta 10 gwal.
Total	88	0	0	107%	
X Savings & investments	2	2	0	26%	
Grand total	75	4	0	100%	

KDK: 15/5/45

Note—His income is almost equal to his expenditure is able to save a little money this year too.

2.5%	Savings & investments
11.7%	Miscellaneous
7.18%	Social & Religious
.86%	Education & Health
2.7%	Fuel light, water
17.62%	Expenditure on Domestic cattle
17%	Clothing & Shoes.
18%	Food- other articles
27%	Food cereals

FARM ACCOUNT

ONKAR S/o CHHOTULAL DHAKAR OF NALKA.

(For the period June 1944 June 1945)

Income			Expenditure		
Items	Rate	Amount Rs a p	Items	Rate	Amount Rs a p
62 mds 5 Srs Juar @ P M	4/8/	260	For Seeds etc		617 6
116 mds 35 Srs wheat @	6/4/	702	Wheat 60 mds	375/-	
116 mds 30 Srs gram @	4/8/	50	Gram 32 mds	144/-	
30 mds 38 Srs Dhania			Juar 2 mds 10 Srs	10/6-	
9 md 20 Srs A'si		752 12	Dhania 5 mds	80/-	
Tobacco			Als 1 md	8/	
Gross income	1 40 4	2261	Reaping Charges		165 6
			Wheat 16 mds	100/-	
			Gram 8 mds	36/	
			Juar 6 mds 30 Srs	28/6-	
			Cash	41 -	
			To his hall		229 3
			Wheat 12 mds 30 S	79/-	
			Gram 12 mds 30 S	57/6-	
			Dhania 3 mds 8 S	51/	
			Als 1 md	8/-	
			Juar 7 mds	31/ 8-	
			To barber chamar etc		159 11
			Wheat 6 mds 15 S	41 3-	
			Gram 6 mds 15 S	28/11-	
			Dhania 1 md	16 -	
			Als 20 Srs	4	
			Juar 6 mds 25 S	29 13-	
			On Domestic animals		198
			Salt 3 mds	10/	
			Oil 2 mds	64/-	
			Gram 21 md	104/-	
			Ropes	20/	
			Miscellaneous		90
			labour & chaukidar	25/-	
			Farm implements	65	
			Land revenue etc		512
Gross income		2261	Total exp on farm etc		1972
Total Expenditure		1972			
		289			
Milk and Ghee		170			
Net income		459			

A (1)

FAMILY BUDGET OF ONKAR
FORM D.

Form for a family Budget.

Name—Onkar s/o Chhotelal

Caste—Dhakar

Resident—Nalka

Occupation—Agriculture & Money lending

INTRODUCTION.

(A) No. of Members. (B) No. of literates and those going to school.
(C) Status in society. (D) Living condition. (E) Other important facts.

A- The family consists of 7 members, Two brothers, their mother, their wives, one daughter and one son. The two brothers are literate.

C- The family enjoys a decent status in the village. Dhakars as a class are hardy workers.

D- He lives in a clean, spacious house built on hygienic principles with a fine Court-yard inside for the ladies.

E- He being a well-to-do farmer is very hospitable.

ESTIMATE OF INCOME.

Sources	Land cultivated	
1. Agriculture	1. 148 bighas Khata	
2. Khad, Beej & Money lending	2. 66 „ Mort age	
3. Sale of milk & Ghee	3. 65 „ Munafa	
4. Investment etc.	4. 85 „ Patti	
	364 „ Total	
		Rs as p.
Gross Income		2261 0 0
Exp on Farm A C		1972 0 0
Net Income from Agriculture		289 0 0
Milk		20 0 0
Ghee		150 0 0
		459 0 0
TOTAL		

ESTIMATE OF EXPENDITURE.

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks about the Expenditure
	Rs	as	p		
I. Food-Cereals.					
Wheat	216	0	0	60 56%	36 mds. @ 72/-
Rice	5	0	0		10 srs. @ 18/- per sr
Jwar	26	0	0		7 mds @ 52/-
Pulses	28	0	0		4 mds. @ 7/- per md
Total	278	0	0		
II Food-Other articles					
Ghee	125	0	0	64 26%	1 md, 10 srs. @ 28/- per sr.
Oil	24	0	0		1½ srs per rupee
Vegetables	15	0	0		
Sugar	29	0	0		1 md @ 19/-
Gur	24	0	0		2 mds @ 12/-
Spices	24	0	0		Salt, Haldi, Dhania, Chillies, Jira, Others
Fruits	30	0	0		2/- 2/- 8/- 8/- 2/- 2/-
Sweets	25	0	0		Mangoes, Melons
Others	9	0	0		10/- 10/-
Total	295	0	0		
III Clothing & Shoes					
	116	0	0	78 05%	Loogra 6, Ghaghra 6, Bodice 40,
	104	8	0		30/- 36 - 50/-
	60	0	0		Angarkhi 3 warn, Dhotis 4 pairs, Shirts 6
	21	0	0		45/- 40/- 19/8
	16	12	0		Turban 2, Towels 4, Coats 2 warn,
	40	0	0		10/- 12/- 28/-
					Khol 2, Dhotis 2, Shirts 4, coat 2,
				10/- 6/- 4 - 5 -	
				Turban 2, Ghagri 2, Sari 3, Angarkhi 6	
				6/- 6/4- 6/- 4 8	
Total	358	4	0		Shoes 6, Shoes 2, Shoes 2
					18/- 14/- 5/-

Item of Expenditure	Expenses		Percentage of total Expenditure	Rate, Quality and remarks
	Rs.	as. p		
IV Expenditure on domestic cattle	180	8 0		Oil cakes etc. Fodder, Gwal 2 wages 30/- 42/8/- 108/-
Total	180	8 0	39.32%	
V Fuel light & water	7 5 0	5 0 0		Oil for burning, kerosine etc. 7/5- Earthen pots etc 5/-
Total	12	5 0	2.68%	
VI. Education & Health	46	0 0		Brothers illness Medicines and fees 25/- Other medicines 4/- Night Blindness of his daughter 11/- Eye and ear of his son 6/-
Total	46	0 0	10.02%	
VII Social and Religious.	59 0 0	46 0 0		Jagran etc. 50/- Ceremoney on his sister's death Rs 9- Betrothal of his daughter, 40/-. Daughter's marriage clothes 6/-
Total	105	0 0	22.87%	
VIII. Interests on debts	4 9 0			
Total	4	9 0	99%	Coop. Societies
IX Miscellaneous.	225 0 0	60 0 0		House repairs and extension 225/- Tobacco & Biris etc. 60/-
Total	285	0 0	62.09%	
X. Savings & investments	25 0 0	300 0 0		5 Shares @ 5/- per Share coop. Sale and Purchase soes. 2 Bullocks @ 150/- each.
Total	325	0 0	70.80%	
Grand Total	1889	10 0	411.68%	

(Continued)

Remarks—

It is a deficit budget The deficit of Rs 1430/10/- was made good by borrowing Rs 445/- from Co op. Society and savings Rs. 945/10/- of the past years. It is a deficit budget because he bought 2 bullocks and spent Rs. 225 on house repairs. It clearly shows that he had spent from the past years savings.

70 80%	Saving & Investment
62 09%	Miscellaneous
99%	Int on debt
22 87%	Social & Religious
10 02%	Education & Health
2 68%	Fuel and light
39 32%	Domestic Cattle
78.05%	Clothing & Shoes.
64 26%	Other articles of food-
60 56%	Food cereals

FARM ACCOUNT

RADHA BALLABH (BOHRA) OF NALKA.

(For the period June 1944-June 1945)

Income			Expenditure		
Items	Rate	Amount Rs. as p	Items	Rate	Amount Rs. as p.
Wheat 329 mds. @	P. M. 6/4/-	2000	For Seed etc.		882 8 ...
Gram 200 mds. @	4/8/-	900	Wheat 100 mds.	625/-	
Juar 200 mds. @	4/8/-	900	Gram 22 mds.	99/-	
Dhania 125 mds @	16/-	2000	Dhania 8 mds	128/-	
Alsi 12½ mds. @	8/-	100	Alsi 1 md.	8/-	
			Juar 5 mds.	22/8-	
Income		5900	Reaping Charges.		200
Interest		500	Wheat 10 mds.	62/8-	
			Gram 15 mds.	67/8-	
Gross income		6400	Juar 10 mds.	45/-	
			Dhania	20/-	
			Alsi } Cash	5/-	
			To his hal		655
			Wheat 36 mds.	225/-	
			Gram 22 mds.	99/-	
			Juar 2 mds.	99/-	
			Cash	23/-	
			To barber chamar etc.		107 8 ..
			Wheat 10 mds.	62/8-	
			Gram 5 mds.	2-/8-	
			Juar 5 mds.	22/8-	
			On Domestic animals		228
			Oil 2 mds	64/-	
			Salt 5 mds	20/-	
			Gram 32 mds.	144/-	
			Land revenue		674
			Miscellaneous		985
			Gwal	225/-	
			Daroga	100/-	
			Ropes & imple- ments.	150/-	
			Munafa	5/-	
			Labourer	200/-	
			Total expenditure		3427

Gross income Rs. 6400/-

Total Expenditure Rs. 3427/-

Net income Rs. 2973/-

B (1) FAMILY BUDGET OF RADHA BALLABH

FORM D

Form for a family Budget

Name—Radha Ballabh

Caste—Nandwana (Bohra)

Residence—Nalka

Occupation—Agriculture & Money lending

INTRODUCTION.

(A) No. of Members (B) No. of literates and those going to school.
 (C) Status in society (D) Living condition (E) Other important facts.

The family consists of five members. One head of the family, his mother, wife and two children. The head and his wife are literate. He is the chief man of the village. His living is by far the best in the village and he maintains a fairly high standard of living. He lives in a partially "Pacca house". Just at the entrance of the village. He has built a well also in the village at his own cost for the general use of all the villagers, where even chamars are allowed to draw water for drinking.

ESTIMATE OF INCOME.

Sources	Land cultivated
1 Agriculture	1 401 bighas Khata
2 Money-lending	2 33 „ Mortgaged
3 Business in grains	3 2 „ Munafa (मुनाफा)
4 Investment in shares etc	4 1½ „ Mortgaged („)
	Rs as p
Gross Income	5900 0 0
Exp on Farm a/c	3427 0 0
Net Income from Agriculture	2473 0 0
Interest	500 0 0
TOTAL	973 0 0

ESTIMATE OF EXPENDITURE

Item of Expenditure	Expenses.			Percentage of total income	Rate, Quality, and remarks about the Expenditure
	Rs.	as.	p		
I. Food- Cereals					
(1) Wheat	216	0	0		3 mani (i.e. 36 mds) @ 72/- per mani
(2) Bar'ey	0	0	0		
(3) Rice	20	0	0		1 maund @ 2 seers per rupee.
(4) Jwar & gram	60	0	0		12 maunds. @ 5/- per maund
(5) Pulses	10	0	0		अरहर की दाल
Total	306	0	0	10.29%	
II. Food- Other articles.					
(1) Ghee	50	0	0		He makes ghee from the milk of his own buffaloes and in cases of emergency he purchases some quantity from the market. 1½ maund @ 2/- per seer
(2) Oil	48	0	0		1½ maunds @ Rs. 32-0-0 per md.
(3) Sugar	30	0	0		1½ maunds @ Rs. 20 0-0 per md.
(4) Gur	48	0	0		4 maunds @ Rs. 12-0-0 per md.
(5) Spices	16		0		Salt, Haldi, Dhania, Chillies, Jeera, 3/- 2/- × 5/- 1/- Others 5/-
(6) Fruits	50	0	0		
(7) Vegetables	25	0	0		
(8) Sweets etc.	50	0	0		
Total .	317		0	10 66%	

Budget of Radha Ballabh (Continued)

Item of Expenditure.	Expenses			Percentage of total income	Rate, Quality and remarks
	Rs.	as	p.		
III Clothing and shoes	300	0	0		200/- cloth for females. 100/- " " males.
Shoes	50	0	0		4 pairs @ 8/- per pair 32/- 2 pairs @ 3-0-0 for his son 6-0-0 For his wife 12-0 0
Total	350	0	0	11.77 %	
IV. Expenditure on domestic Cattle.	150	0	0		Oil, Cakes, Cotton seeds 100-0-0 - 50-0-0
Total	150	0	0	5.04 %	
V. Fuel light & water	25	0	0		Earthen pots 18-0-0 maid servants 15-0-0
Total	25	0	0	.84%	
VI Education & Health Milk	40				Cow milk 4 mds @ 4 srs per rupee. (in connection with illness of his wife) wife's illness, Son's illness, mother's illness 300-0-0 50-0-0 50-0-0 Dehevery case of his wife. 50-0-0
Total	450	0	0		
	490	0	0	16.48%	
VII. Social and Religious	50	0	0		His visits to muttear Jaipur 50 0-0 Other travelling expenses 50-0-0 Entertainment of his guests etc. 50-0-0
Total	150	0	0	5.04%	

Item of Expenditure.	Expenses.			Percentage of total Income	Rate, Quality and remarks.
	Rs.	as	p		
VIII. Interests on debts					
IX. Miscellaneous					House repairs 300-0-0
House repair	300	0	0		
Total	300	0	0	10.08%	
X Savings & investments	1000	600	0		200 Shares @ 5-0-0 per share of purchase sa'le society Baran.
Total	1600	0	0	53.81%	Purchased 4 bullocks
Grand total	3688	0	0	124.04%	

RDK: 15-5-54

Remarks—It is a deficit budget. The expenditure is more than the income. The deficit of Rs. 715/- was made good by the savings of the past years. It is deficit because he bought 200 shares of co-operative society worth Rs. 1000-0-0.

SAVING & Investment 53.81%	Misc. 10.08%	Social & Religious 5.04%	Education & health 16.48%	Fuel & water .84%	Domestic cattle 5.04%	Clothing & shoes 11.77%	Other food articles 10.66%	Food cereals 10.29%
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C (1)

FAMILY BUDGET OF SOLIA

FORM D

Form For a Family Budget

Name—Solia s/o Bisna

Caste—Chamar

Residence—Nalka

Occupation—Hali

INTRODUCTION

(A) No of Members (B) No of literates and those going to school

(C) Status in Society (D) Living condition. (E) Other important facts

A- His family Consists of 7 members One head of the family his mother, his wife, his 2 sons and two daughters No one is.

B- Literate in the family

C- He is a farm labourer himself and his one son also works as a Gwal His wife also works as a labourer

D- The family lives in a small house not spacious enough for seven members He almost lives from hand to month

E He is an honest man, healthy and good labourer

ESTIMATE OF INCOME

Sources

(1) His own as hali	Own 4 mds wheat @ 75 -	25-0 0
	4 mds Gram @ 54 -	18-0 0
	3 mds Jowar @ 54 -	13-8-0
	Dhania	27-0 0
(2) His son's wages as Gwal	Son Jowar 12 mds @ 54 -	54-0-0
(3) Wifes wages as labourer	Wife Aggregate Total	7-8-0

Total income

145-0-0

ESTIMATE OF EXPENDITURE.

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks about the Expenditure
	Rs.	as	p		
I. Food-Cereals.					
Wheat	6	4	0		1 md @ 75/-
Jwar	121	8	0		27 mds. @ 54/-
Gram	9	0	0		2 mds. @ 54/-
Rice	1	0	0		2 seers per rupees.
Total	137	12	0	95 00%	
II. Food-Other articles					
Ghee	2	0	0		Ghee 1 Seers @ 2/- Sr. 4 seers was bought in Nukta.
Gur	5	12	0		20 seers @ 11/8 a md.
Oil	9	0	0		Oil 12 Srs.
Vegetables	5	8	0		Onions 2 mds. unripe mangoes 4 Srs. @ 2/8 a md. @ -/2/-
Fruits	2	0	0		Mangoes, Melons etc,
Spices	18	0	0		Chillies 10 Srs. Haldi 2 Srs. 10/- 2/-
Others	2	4	0		Salt 1 md 30 Srs. 6/-
Total	44	8	0	30 69%	
III Clothing & Shoes	70	0	0		Dhotis 4 pairs, Turban 1, Ankarkhi 4 40/- 6/- 16/-
	19	4	0		Soes 4 pairs, Bags 4 for Tobacco 28/- -/8/-
	7	0	0		Logra, Ghagra Bodices 6, Shoes 2 5/- 12/- 2/4- 8/-
Total	96	4	0	66.38%	

Item of Expenditure	Expenses Rs as p		Percentage of total Expend - ture	Rate, Quality and remarks
IV Expenditure on domestic cattle Total				
V Fuel light & water Total	2	0 0	1 38%	Earthen pots 2-0
VI Education & Health Total	2	0 0	1 38%	Fathers Illness Medicine 2 0
VII Social and Religious Total	20 90	8 0 0 0	76 21%	Fathers Nukta 2 mds wheat others Contribution 12-8 0 8 0-0 Daughter's Marriage 90-0
VIII Interests on debts Total	39	0 0	26 89%	Pays 18% interest and is heavily indebted
IX Miscellaneous Total	20	0 0	13 79%	Tobacco 10 srs 20 0
X Savings & investments Total				
Grand Total	452	0 0	311 72%	

Remarks—

It is a deficit budget. The expenditure is more than the income. The deficit of Rs 307-0 was made good by borrowing from Radha Vallabh the money lender of the village. The reasons of over expenditure are his father's Nukta and daughter's marriage. He spent 76% of his income in only social duties.

Misc 13 79 %
Interest on debts 26.89
Social & Religious 82.76%
Education & health 1 37 %
Fuel & light 1.37%
Clothing & shoes 89 48%
Other food articles 35 34%
Food Cereals 103 62

D 1) FAMILY BUDGET OF MADHO FORM D.

Form for a family Budget.

Name—Madho s/o Medha

Caste—Dhakar

Residence—Nalka

Occupation—Hali

INTRODUCTION.

- (A) No. of Members (B) No. of literates and those going to school.
 (C) Status in society (D) Living condition (E) Other important facts.

A- His family consists of himself, his wife, one son and one daughter in all four members

B- His son is literate and school going.

C- He is a farm-Labourer and does not own any land of his own.

D- He lives in a small house spacious enough for 4 members

E- He is a hard-working, honest man in the village. His wife also works as a labourer. He is an intelligent man and is a believer in educating his children

ESTIMATE OF INCOME.

Sources

1.	Share from the produce of his master where he works as a Hali	4 mds wheat @ 75 ,, Gram @ 54 3 mds Jowar @ 54 Dhanra	Rs. 25-0-0 Rs. 18-0-0 Rs 13-8-0 Rs 27-0-0
2	His wife's wages (wife's)	7 mds Jowar @ 54 Sale of Grass and dung cake	Rs. 31-8 0 Rs 23-0 0
3	Ghee-making	Ghee 11 Srs	Rs 22-0-0

TOTAL

160 0 0

ESTIMATE OF EXPENDITURE

Item of Expenditure	Expenses.			Percentage of total income	Rate, Quality, and remarks about the Expenditure
	Rs.	as.	p.		
I. Food-Cereals					
Wheat	25	0	0		4 mds. @ 75/-
gram	9	0	0		2 mds. @ 54/-
Jowar	81	0	0		18 mds @ 54/-
Rice	1	0	0		2 Srs. @ 1/- per sr.
Moong	4	8	0		1 md. @ 4/8/-
Total	120	8	0	75.31%	
II. Food-Other articles.					
Ghee	12	0	0		6 Srs. @ 2/- a Sr.
Gur	5	0	0		20 Srs. @ 10/- a md.
Oil	12	0	0		17 Srs.
Fruits					
Vegetables					
etc.	16	7	0		Onions, Mangoes, Others.
Sweets	1	0	0		
Spices	16	4	0		Chillies, Salt, Haldi Garlic etc.
Total .	62	11	0	39 18%	12Srs. 24Srs. 1/- 1/-

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks
	Rs	as	p		
III Clothing and shoes	28 31	8 0	0 0		Dhoti 1 pair shoes 2 pair 2 Angrakhi 10 0 8-8 4 0 Quilt Ghagra 2 Loogra 2 Bodice 1 6 0 12-0 10 0 2 0 Bodice Shoes 2 per 2 0 5-0
Total	59	8	0	37 19%	
IV Expenditure on domestic Cattle	1 1	12 12	0 0		Wheat Gur 10 sis 5 sis
Total	3	8	0	2 19 %	
V Fuel light & water	2	0	0		Water pots 2 0
Total	2	0	0	1 25%	
VI Education & Health Milk	2	0	0		Books, Copy books, Slate - 12 /4 1/
Total	2	0	0	1 25%	
VII Social and Religious	6 60	0 0	0 0		Brought his daughter back from her father in law's home Mondan of his Son, Clo h s, Feast 36 24/
Total	66	0	0	41 25%	

Item of Expenditure.	Expenses.			Percentage of total Income	Rate, Quality and remarks.
	Rs.	as	p		
VIII. Interests on debts	7	8	0		Interest on 65/- for one year @ 12%
	7	8	0	4.69%	
IX. Miscellaneous					Grains 15 Srs.
Barber	2	8	0		
Total	2	8	0	1.56%	
X Savings & investments	20	0	0		Purchased a buffalo for 50/- and paid 20/- from last year's saving and 30/- by taking loan.
Total	20	0	0	12.50%	
Grand total	346	3	0	216.376%	

RDK: 15-5-45

Remarks—It is a deficit budget. The expenditure is more than the income. The deficit of Rs. 186/3/- was made good by borrowing from Radha valabb and Sita Ram, two money lenders of the village.

Saving & 12.50%
Misc 1.56
Int. on debt 4.69%
Social & Religious 41.25%
Cattle 2.19%
Clothing & Shoes. 44.06%
Other food articles 39.18%
Food cereals 75.31%

E(1)

FAMILY BUDGET OF DHULILAL

FORM D.

Form For a Family Budget

Name—Dhuli Lal's/o Onkar

Caste—Dhakar

Residence—Nalka

Occupation—Agriculture

INTRODUCTION

(A) No. of Members (B) No of literates and those going to school

(C) Status in Society (D) Living condition (E) Other important facts

A. His family consists of himself, his wife, two sons, one daughter-in-law and a grand son in all 6 members

B. He himself and his two sons are literate the younger son being a school going child

C He owns about 57 bighas of khud kasht land in the village

D. He lives in a clear, spacious house situated in the hart of the village He commands good respect and confidence of his fellow villagers

ESTIMATE OF INCOME.

Sources	Land Cultivated	Gross Income	1182-0-0
1. Agriculture	57 Bighas own	Expenditure on farm account	758 11-0
2. Cattle Reaying	27 Mortgaged	Net income from agriculture	423-5 0
	Ghee ...	(30 sers)	60-0 0
Total			483-5-0

ESTIMATE OF EXPENDITURE.

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks about the Expenditure
	Rs.	as	p.		
I. Food-Cereals.					
Wheat	112	8	0		18 mds @ 75 0-0 per mani
Jwar	81	0	0		18 mds @ 54-0-0 per mani
Rice	2	0	0		
Pulses	12	8	0		1 md moong @ 5-0 5-0
					20 seer gram @ 5-0 a mds 2-8-0
Total	208	0	0	43 30%	10 seers masoor @ 20-0 5-0
II Food-Other articles					
Ghee	30	0	0		15 seers @ 2-0-0
Oil	10	0	0		15 seers @ 1½ seers per rupee
Sugar	7	0	0		15 , @ 2½ „ „ „
Gur	13	5	3		1½ md. @ 3 „ „ „
Vegetables	3	0	0		
Spices	17	5	0		Chillies 8 Seers @ 1/- „ „ Haldi @ 8/- 1/5
Sweets	3	0	0		Zeera Salt 1 md @ 10 srs per „Dhania 1/- 4/- 2/
Fruits	6	4	0		Others 1/- Mangoes, melons, etc.
Total	89	10	3	17.88%	
III Clothing & Shoes	91	8	0		Dhoti 2 pair, Turbans 2, Coat 1, 18/- 7/- 5/-
	19	8	0		Kabja 2, Shirts 3, Bodices 3, Sheets 3/8 7/8 6/- 9/-
					Small Dhotis, Coat for child, Shirts 2 4/- 3/- 3/-
Total	112	0	0	23 17%	Loogra 2, Ghagra 2, Towels, Shoes 4 p. 7/- 13/- 6/8- 19/8- Urdana 2/-

Item of Expenditure	Expenses			Percentage of total Expenditure	Rate, Quality and remarks
	Rs	as	p		
IV Expenditure on domestic cattle	20	0			Khal 3 mds @ 6 srs per rupees Fodder 5-0 Sickness
	5	0			
	1	0			
Total	26	0		5.37 %	
V. Fuel light & water	5	0	0		Fuel wood. water pots
	3	0	0		
Total	8	0	0	1.68%	
VI Education & Health	4	8			Books Slate Papers etc Medicin- 2-0 1-0 1-8 0 4-0
	0	4	0		
Total	4	12	0	98%	
VII Social and Religious	40	0	0		Guna of his daughter 3 pair Loogras & Ghagras Loogra 26-0 4-0 Thamba Brahma-Bhoj 10-0
	9	0	0		
Total	49	0	0	10.13%	
VIII Interests on debts	17	6	0		Paid to coop soes
	17	6	0		
Total	17	6	0	3.59%	
IX Miscellaneous.					
Total					
X Savings & investments	58	13	9		
Total	58	13	9	12.31%	
Grand Total	573	9	0	118.41%	

Remarks—

It is a deficit budget. The expenditure is more than the income. The deficit of Rs 90-4-0 was made good by borrowing from Radha Ballabh and Rama, two inhabitants of the village. This clearly shows that family has had hard time this year.

Interest on debts 3.59%
Social & Religious 10.13%
Domestic cattle 5.37%
Clothing & shoes 23.17%
Other articles of food 17.88%
Food Cereals 43.3

FARM ACCOUNT

r MANGIA S/o RAMJAN KHAN RANI BAROD

(For the Samvat year 2001, corresponding to May 1944 to June 1945)

Income			Expenditure		
<i>yield of the farm</i>	<i>Rs</i>	<i>as p</i>	<i>expenditure on farm</i>	<i>Rs</i>	<i>as p</i>
1 Gram 10 mds	40	13 4	1 Seed of wheat	7	3
2 Juar 12 mds	52		2 , , gram	15	
3- Maize 1 md	4	8	3 „ , juar	3	
4- Green gram 1md	5		4 , „ maize & green gram		9 6
5- Fodder, 20 cart load	100		5 Weeding charges of maize	3	
6 Tobacco	7		6 , , , other crops	4	
Grand Total	209	5 4	7 Pay of the farm servant	55	
			8 Charges of black smith		5 3
			9 One plough&one harrow	8	6
			10 Carpenter s charges	7	
			11 Repair s of c rts	7	
			12 Ropes etc	4	
			13 Fodder for the bullocks	70	
			14 Land revenue	10	8
			15 Farm labour	8	
			Total expenditure	02	5 9

Gross income Rs 209/5/4

Total Expenditure Rs 202/15/9-

Net income Rs 6/5/7

The detailed description of the dietary of the family of MANGIA of
RANI-BAROD

For the Samvat year 2001 Corresponding to 22nd May 1944
to 10th June 1945

S. No.	Food articles	Quantity			Actual expenses			estimated expenses			Remarks.
		Md	Sr	C	Rs.	a.	p	Rs.	a.	p	
1	Wheat	5	.		25			30			He bartered 6 mds. of Juar for 6 mds of wheat and purchased 2 mds. more. He still holds 3 mds of wheat in stock
2	Juar	18	...		78	...		78		..	
3	Green Gram	1			5			5	...	...
4	Sugar	...	4		2	...		2	..	..
5	Gur	...	20		5			5	-	..	
6	Salt	...	20		2			2		.	
7	Dry chilies	...	3		2			2	-		
8	Til oil	.	2	..	2		..	2		...	
9	Lin-seed-oil	...	2		2			2		..	
10	Garlic	..	1			8			8		
11	Coriander	...	...	4		4			4	..
12	Turmeric	...	...			4		..	4	..
13	Milk	6	.				..	30	-		
14	Ghee	.	10			...	...	20		
15	Butter milk	6			...	...		3	12	} got these thing from his animals
16	Mutton	..	4		1	8		1	8		
17	Fish	1	...			...	..	15		
18	Flesh of Rabbit	...	20			...	...	7	8	..
											He caught 20 fishes weighing about 2 Srs each Hunted 10 rabbits.

(Continued)

S. No	Food articles	Quantity			Actual expenses			estimated expenses			Remarks.
		Ms	Sr	C	Rs.	a	p	Rs	a	p.	
19	Flesh of wild ducks		30					11	4		Made a bag of to during the year
20	Dried gram leaves (पारि)		4						8		
21	Brinjals		4			4			4		
22	Amaranth-lender (chola) (चौआर)		2						2		
23	Bajakedi		2								
24	Onions		20		1	4		1	4		
25	Cacumber		20					1			
26	Melon & water melon	1			2			2			
27	Mangoes		10		1	10		1	10		
28	Zizyphus-fruits	3						7	8		
29	Jambu-fruits		4						4		
30	Limes			8		1			1		
31	Teendee		20					1	4		
32	Tamarinda		2			4			4		
	Total				130	15	0	234	1	0	

[FAMILY BUDGET OF MANGIA FORM D.

Form for a family Budget.

for one year beginning the June 1944 to 10 June 1945.

Name—Mangia s/o Ramjankhan

Caste—Muslman Deswal

Residence —Rani-Barod

Occupation—Agriculture

INTRODUCTION.

(A) No. of Members. (B) No. of literates and those going to school.
(C) Status in society. (D) Living condition. (E) Other important facts.

The family consists of Mangia aged 39 years; his wife 22 years; & his daughters aged 6 and 4 years. There is no literate member in the family nor any one goes to school. He cultivates 25 9/10 Bighas of land and has 10 buffaloes in all. He is helped by his wife in his agricultural & dairy pursuits. He lives in a very inadequate Kachcha house in which there is little privacy. It is very unclean & unhygienic. He is regarded as the best shot in the village. He lives a closed contented life and is looked upon as a just solvent man.

ESTIMATE OF INCOME.

Sources of income	Income			Remarks.
1 Agriculture	6	5	8	
2 Profit by barter exchange.	5			He exchanged 6 mds. of cholam with 6 mds. of wheat with another agri-
3 Milk Ghee butter milk	167	13		Consumed of the value of [culturist Rs. 53 as 13 sold of the value of , Rs. 114
4 Hunting & fishing	33	1-		
5 Fruits & vegetables from forest & fields	10	12		
6 Fire wood & dung cakes	136			Consumed directly of the value of Rs 30 sold of the value of Rs 106 Rs. 56 in cash & 18 mds of Juar (cholam)
Total ..	359	10	8	

ESTIMATE OF EXPENDITURE

Item of Expenditure	Expenses			Percentage of total income	Rate Quality, and remarks about the Expenditure
	Rs	as	p		
I Food Cereals					
Wheat	30	0	0		5 mds @ Rs 6/ a md
Cholam	78	0	0		18 mds @ Rs 4 as 5 ps 4 a md
Total	108	8	0	30.03%	
II Food Other articles					
Pulses Muung	5	0	0		1 md @ Rs 5 a md
Sugar & Gur	7	0	0		Sugar 4 srs @ 2 srs a rupee Gur 20 srs 4 srs a Re
Salt & Spices	5	0	0		10 sr 1½ srs 2 srs 1 sr 1 sr } Salt, Dry chilies, Galic, coriander, Tur- 20 srs 3 srs 1 sr ½ sr ¼ sr } meric] a rupee
Til oil	2	0	0		2 srs one Seer a rupee
Milk, Ghee & butter milk	53	12	0		8 srs 1 seer 64 srs } Milk Ghee Whey a rupee 6 mds 10 srs 6 mds }
Fruits & Vegetable	16	0	0		Assorted season fruits & vegetables
Meal & Fish	35	4	0		6 ans 6 ans 6 ans 6 ans } Mutton Fish rabbit ducks a seer 4 srs 1 md 20 srs 30 srs }
Total	62	11	0	34.48%	

Item of Exp-nditure.	Expen- ses.			Percentage of total income	Rate, Quality and remarks
	Rs.	as	p.		
III Clothing and shoes Bedding	43 10 8	12 0 0	0 0 0		Children 6 shirts @ 8 ans a shirt, Rs 14-8 Rs 6 Rs 1 wife-sari & shirt, Pyjamas 3 bodices 10 Rs 6 7-4 6-0-0 Forself Turben shirts loin cloth one 4 3
Total	61	12	0	17.17%	'pandras) one pair of shoes @ Rs 8 a pair and another for wife @ Rs 20 a pair one quilt.
IV. Expen- diture on domestic Cattle	30 16 5	0 4 0	0 0 0		6 Cart loads of podeses @ Rs. 5 a cart load (charges of the cow herd for the year. Governmental grazing charges
Total	51	4	0	14.25 %	
V. Fuel light & water	25 3	0 2	0 0		@ Rs 5 @ Rs 2-8 Cart load of fire wood Dung cake a cart load 3 4 Kerosin oil 4 bottles @ as 4 ps 6 a bottle, Lin seed oil @ a Re. By personal service usually of house, wife occasionally of the master.
Total	28	2	0	7.82%	
VI. Educa- tion & Health Milk	N	I	L		
Total					
VII Social and Religious	N	I	L		
Total					

Item of Expenditure.	Expenses			Percentage of total Income	Rate, Quality and remarks
	Rs.	as	p		
VIII Interests on debts	N	I	L	-	
IX Miscellaneous					
Delivery of a child	6	0	0		Mid Wife Re r Dhobi Re r Medicinal food for the nursing mother Rs 4
Sports	2	0	0		Gun powder & bullets
	8	0	0		Barber & potter charges
	12	0	0		Taxes & other expenditure incurred on the procuring of fire wood for sale
Total	28	0	0	7.81%	
X Savings & investments	72	0	0		
One bullock					An bullock was purchased for Rs 72
Total	72	0	0	20.02%	
Grand total	473	2	0	181.55%	Laxmi Naram Shrma 8-6 45

RDK 15 5-45

Remarks—It is a deficit budget. The expenditure is more than the income. The deficit of Rs 113/7/4 was made good by the saving of past years. It clearly shows that this year the family has had a hard time.

FORM D.

for one year i. e. from June 1944 to June 1945.

Occupation—Agriculture

(C) Status in Society. (D) Living condition. (E) Other important facts.

ESTIMATE OF INCOME.

Sources of income	Income	Remarks
1 Yield of the farms	96 10 8	
2 Selling of Ghee	24 0 0	12 Seers . Rs. 2 a seer.
3 Sale of a bullock	152 0 0	It was sold in the fair of Sitabari
4 Sale of the cow	30 0 0	It was sold in his own village
5 Dung cakes	24 0 0	8 carts loads of dung cakes Rs. 3
6 Milk, Ghee and butter	69 0 0	Ghee 12 seers Rs. 24, [a cart load
milk		Milk & whey Rs. 45
TOTAL ...	395 10 8	

ESTIMATE OF EXPENDITURE.

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks about the Expenditure
	Rs	as	p		
I. Food-Cereals.					
1 Wheat	34	8	0		6 mds @ Rs 69 a 'mani'
2 Cholam	156	0	0		36 mds @ Rs 52 a 'mani'
3 Gram	24	8	0		6 mds @ Rs 49 a 'mani'
Total	215	0	0	54.34%	
II Food-Other articles					
1 Pulses	1	14	0		Green gram 7½ seers & black grams 7½ seer @ Rs 2 a seer
Green Gram					Ghee 12 seers Rs 24 Milk 9 mds Rs 45
2 Milk Ghee & whey	69	0	0		
3 Gur	4	8	0		15 seers not estimated rate, but the actually paid sum
4 Salt & other spices	17	12	0		Salt 20 seers and other assorted spices Rs 2
5 Fruits & Vegetables	2	4	0		Green mangoes 6 srs Mangoes 3 srs Re 1 As 8 As 8
Total	95	2	0	24.04%	
III Clothing & Shoes	112	0	0		Dhotis 8, Shirts 9 Coats 2, Turbans 3 Rs 24, Rs 18 Rs 7 as 8 Rs 13
	57	0	0		Shirts 2 Sarees 2, Bodices 4, Ankarkies 2 Rs 14 Rs 11 As 12 Rs 5 As 12
Total	169	0	0	42.71%	Pachevara 1 Spairs Rs 45, 3 pairs Rs 12 Rs 6

Item of Expenditure	Expenses Rs. as, p		Percentage of total income	Rate, Quality and remarks
IV. Expenditure on domestic cattle	8 0 0			S 1r 35 seers. Oil cakes 22 seers
	6 0 0			Rs 3 As 8 Rs 4 As. 8
	2 0 0			Fee of the cow herd.
Total	16 0 0		4.04%	Grazing fee.
V. Fuel light & water	12 0 0			Til & Lin seed oil 12 seers @ 1 seer a rupee
	4 0 0			8 cart loads of dung cakes @ Rs 1 a cart loads.
Total	36 0 0		9.09%	
VI. Education & Health. Total				
VII. Social and Religious.	2 8 0			Religious offerings on every moon less night.
	12 8 0			Carrying out temple idol in procession in the streets of village.
Total	15 0 0		3.79%	
VIII. Interests on debts Total				He has run a debt of Rs 100/- whereon no interest is paid yet.
IX. Miscellaneous.	5 0 0			Shoe repair.
	12 0 0			Charges of the potter
	2 0 0			Bangles & toilet of the wife.
	2 0 0			Indian hemp
	0 8 0			Baked tiles given to the potter.
	1 0 0			Pandu & Khari.
	0 4 0			Thread & needle.
Total	22 12 0		5.75%	
X. Savings & investments				
Total				
Grand Total	568 14 0		143.77%	

It is a deficit budget. The expenditure is more than the income. The deficit of Rs 173/3/4 is made good by borrowing 100/-/- as well as the savings of 73/3/4 the past years. It clearly shows that this year family has had a hard time.

FAMILY BUDGET OF KAJOD FORM D.

Form for a family Budget.
for one year i. e. from June 1944 to June 1945.

Name - Kajod s/o Gora Bagas

Caste - Gujar

Residence - Rani-Barod

Occupation - Agriculture & Dairy

INTRODUCTION.

(A) No of Members. (B) No. of literates and those going to school.
(C) Status in society. (D) Living condition. (E) Other important facts.

There are 8 members in the family. He himself, his 3 sons and 4 female members. There is no literate member in the family nor any one goes to school. He is the Patel of this village. He is a mixed farmer and has 53 heads cattle in all. His living conditions are abominable because the same house is used for cattle purposes and there is heap of rubbish in front of his house. This Kajod is regarded to be the richest man of his village and he is a influential man of the village.

ESTIMATE OF INCOME.

Sources of income	Income			Remarks
1 Milk, Ghee & whey	360	0	0	Sells the ghee of Rs. 200 and the rest consumes directly
2 Selling of domestic animals	188	0	0	He sold a bullock in Rs. 113 and a she buffalo in Rs. 75.
3 Saving of the last year	318	4	0	Rs. 200 in cash, 12 mds of cholam, Rs. 52
				12 mds of grains, 3 mds. of wheat Rs. 49
4 Dung cakes	36	0	0	Rs. 17-4 as
5 Patel's allowance	19	4	0	12 cart-loads. made by the house-wife
(Rasoom)				
Total ..	921	8	0	

ESTIMATE OF EXPENDITURE

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality, and remarks about the Expenditure
	Rs	as	p		
I Food-Cereals					
Wheat	17	4	0		3 mds @ Rs 69 a mani
Gram	24	8	0		6 mds @ Rs 49 a mani
Cholam	104	0	0		24 mds @ Rs 52 a mani
Maize	3	6	0		30 seers @ 2 as a seer
Total	149	2	0	24 74 0	
II Food-Other articles					
Pulses Green Gram	3	12	0		30 seers @ 2 as a seer.
Sugar & Gur	7	8	0		23 seers of Gur in Rs 5 as 8 sugar 4 Seers @ 2 Rs a seer
Milk, Ghee & whey	160	0	0		Milk 12 mds @ 5 Rs a md whey 72 mds Rs 36 Ghee Rs 64
Salt & Spices	6	0	0		Salt 30 seers @ 10 seers a rupee & other assorted spices
Fruits & Vegetable	1	0	0		Seasoned fruits
Total	178	4	0	29 54%	

Item of Expenditure.	Expenses.			Percentage of total income	Rate, Quality and remarks
	Rs.	as	p.		
III. Clothing and shoes	139	0	0		For him self 1 pair. For his sons 3 pairs Rs. 5-0 Rs. 15-0 For female members 3 pairs 12-0-0
shoes	32	0	0		
Total	171	0	0	28.34%	
IV. Expenditure on domestic Cattle	49	0	0		Cow herd's wages Rs. 36 inches and. 3 mds of cholam. Governmental grazing fee. Oil cakes 18 mds 30 seers some @ 5 seers a Re & some 8½ srs 2 rupee 15 seers of salt @ 10 seers a Rupee. Ghee 6 'rs @ Rs 2 a seer to his buffaloes.
	17	0	0		
	16	9	10		
	1	8	0		
	12	0	0		
Total	196	1	10	32.51 %	
V. Fuel light & water	36	0	0		12 cart loads of Dung cakes prepared by his wife Til oil 12 seers @ Re 1 a seer
	12	0	0		
Total	48	0	0	7.95%	
VI. Education & Health	1	12	0		slates, slatepencil, wooden board & primer.
Total	1	12	0	29%	
VII Social and Religious	163	8	6		In the marriage of his son.
Total	163	8	6	27.10%	

Item of Expenditure.	Expenses			Percentage of total Income	Rate, Quality and remarks.
	Rs.	as	p		
VIII. Interests on debts					He incurred a debt of Rs 200 but no interest is paid yet.
IX. Miscellaneous	1	4	0		2000 baked tiles @ 1 anna a hundred.
	1	2	0		'Pandu' Re 1 & 'Khar' An 2
	5	0	0		Pottery.
	3	12	8		Barber 35 seers of 3 Juar
	5	0	0		Tobacco He consumes it
	2	0	0		Bangals for women
	2	0	0		Toilet hair dress etc
	75	0	0		In litigation
Total	68	1	0		Deficit of the farms
	163	3	8	27.06%	
X Savings & investments					
Total					
Grand total	1071	0	0	177.53%	Laxmi Narain Shirma 2-6-45

RDK: 15-5-45

Remarks—It is a deficit budget. The expenditure is more than the income. The deficit of Rs. 467/12/0 is made good by the savings Rs 267/12/- of the past years and borrowing Rs 200/- The expenditure is more than the income due to the marriage of his son and litigation with one of his natives.

D (1)

FAMILY BUDGET OF ONKAR

FORM D.

Form For a Family Budget

for one year i. e. from June 1944 to June 1945.

Name—Onkar s/o Goru

Caste—Sahar

Residence—Ranj-Barod

Occupation—Farm servant

INTRODUCTION

(A) No. of Members. (B) No. of literates and those going to school.

(C) Status in Society. (D) Living condition. (E) Other important facts.

There are 6 member in the family. He himself, his wife and four daughters. There is no literate member in the family nor any one goes to the school. He works as a farm labourer (Hali) and his wages are not sufficient to support the family. He lives in a straw-hut in which there is little prevacy. It is very unclean and unhygeinic. They live in the same small hut of 8 'x5' eat in that hut, sleep in that hut. The health of the children is very bad. They mostly live naked. Onkar is greatly helped by his wife's at the harvest time. He does not live but exists.

ESTIMATE OF INCOME.

Sources of income	Income			Remarks
1 Wages of Onkar	65	4		14 mds. of cholam Rs 60/4/- 1 md. gram Rs 4 Barley Re. 1
2 Reaping & weeding wages	14	4	..	At the wheat harvest time Rs 5/12/-
3 Fishing	6	..	..	At the Juar harvest 6/8- weeding 2 Rs
4 Sale of Karni	2	..	..	Fish obtained by fishing.
5 Sale of wood	2	..	..
6 Dung cakes & wood	4	2	..	
TOTAL ...	88	..	..

ESTIMATE OF EXPENDITURE.

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks about the Expenditure
	Rs	as	p		
I. Food-Cereals.					
1 Cholam	65	14	0		15 mds 37 seer @ Rs 4 As 5 ps. 4 a mound.
2 Gram	4	1	4		1 md of gram @ 4/1/4 a md
3 Barley	1	0	0		10 seers of Barley @ Rs 4 a mound
4 Wheat	6	8	6		1 1/2 mds of wheat @ Rs 5 as 12 a md
Total	78	1	10	89 1/2 %	
II Food-Other articles					
1 Salt	2	8	0		25 seers @ 10 seers a rupee.
2 Dry Chillies	1	14	6		1 seer 14 chh @ As 5 a pav
3 Gur & Fish		6	6		Gur 1/-/6 fish -/6/-
4 Vegetables & fruits		0	0		He uses 'Punvadia' Bhajakari, Sarentha Phanga & Zizy phus Fruit
Total	4	13	0	5 46%	
III Clothing & Shoes	13	8	0		3 pairs of shoes for self, 2 pairs in Rs 10 and one in Rs 3 as 8
	9	0	0		For self Dhoties 2 Rs 4 a dhotee shirt 1 Re 1
Total	22	8	0	25 %/55	

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality and remarks
	Rs.	as.	p		
IV. Expenditure on domestic cattle	N	I	L		
Total					
V. Fuel light & water	4	0	0		His wife brings wood from the jungle and prepares dung cakes
Total	4	0	0	4.54%	
VI. Education & Health.	N	I	L		
Total					
VII. Social and Religious	N	I	L		
Total					
VIII. Interests on debts					He has run a debt of Rs 31/-/- but no interest has been paid yet.
Total					
IX. Miscellaneous.	1	1	0		Fee of the mid wife as 8 in cash and 2 srs of juar As. 4; Oil burnt for light as 4, Gur 1 anna $\frac{1}{2}$ seers One earthen pitches as 3, one 'povani ps 6 one 'Bhumali ps 6 and other got free from his master
	0	6	0		
Total	1	7	0	1.69%	
X. Savings & investments	7	1	2		
Total	7	1	2	8.82%	
Grand Total	119	0	0	135.23%	Laxmi Narain Sharma 13-6-45

It is also a deficit budget The deficit is made good by borrowing 31/-/- from Panna Lal Bala Dhakar where he works as a hali He borrows corn for eating purposes and in this way the debt is accumeelating year by year

ANNUAL FAMILY BUDGET OF RAJARANGA FORM D.

Form for a family Budget.
from June 1944 to June 1945.

Name—Bajranga s/o Laxmi Narain Caste—Brahmin

Residence—Rani-Barod Occupation—Begging

INTRODUCTION.

(A) No. of Members. (B) No. of literates and those going to school.
(C) Status in society. (D) Living condition. (E) Other important facts.

The family consists of Bajranga aged 35 years, his brother 26 years his wife 30 years and two sons and one daughter aged 8, 5 and 1 years. There are two literate members in the family he himself and his elder son who goes to school. He lives in a very inadequate Kachha house, in which there is little privacy. His profession is priest-hood and his income is uncertain. He is regarded as a solvent man in the village.

ESTIMATE OF INCOME.

Sources of income	Income		Remarks.
1 Receipts from his clients at the time of child birth, marriage, pujas & other ceremonies	146	10 6	
2 Special collection at harvest-time	69	10 8	
3 Begging	174	6	
4 Special shims at full moon & moonless night	27	15 6	
5 Dung cakes.	21	...	
Total ...	439	10 8	

ESTIMATE OF EXPENDITURE

Item of Expenditure	Expenses			Percentage of total income	Rate, Quality, and remarks about the Expenditure
	Rs	as	p		
I. Food-Cereals					
Wheat	34	8	0		6 mds @ Rs 69 per maut
Gram	12	4	0		5 mds @ Rs 49 p r maut
Cholam	151	10	8		35 mds @ Rs 12 per maut
Roasted gram & Barley	1	8	0		
Rice	1	0	0		2 seers @ 8 anna per seer
Total	200	14	8	45.70 %	
II Food-Other articles					
Pulses Green Gram & Masoor	10	0	0		Green gram 1 md @ 2 as per rs Masoor 20 srs @ 4 As a seer
Gur	30	0	0		3 mds @ 10 Rs per md
Fruits & Vegetable	7	7	4		Fruits-a sorted Br nals 5 srs Spinach 8 2 -1/2/3
Milk, Curd & whey	11	4	0		Obtains freefrom begging
Ghee	36	0	0		Gets 6 srs freefrom begging & 12 srs (1 seer a rupee
Salt & Spices	4	1	0		Assorted
Total	93	12	4	22.46 %	

Item of Expenditure.	Expenses.			Percentage of total income	Rate, Quality and remarks
	Rs	as	p.		
III Clothing and shoes shoes	67	11	0		For him self 2 pairs @ Rs 3 a pairs For brother 2 pairs Children 2 pairs Rs 6 Rs. 4
Total	83	11	0	19.03%	
IV. Expenditure on domestic Cattle	12	4	0		3 mds for grain for his mare & colt 100 'Poolies' got from begging at harvest time Chaff 15 'dals' " "
	6	4	0		
	5	1	0		
Total	23	9	0	5.36 %	
V. Fuel light & water	21	0	0		7 cart loads of dung cakes, His wife collect dung & prepare dung cakes cost free. Til oil 3 seers @ 1 seer a rupee.
	3	0	0		
Total	24	0	0	5.46%	
VI. Education & Health	1	4	0		2 saltes One in 12 As & the other late pencils for the children. [in 8 As Pens. Two books of multi plication table 0-2-6 & 2 Hindi Primer @ 2½ as each
	0	12	0		
	0	6	0		
	0	7	6		
Total	2	13	6	65.0%	
VII Social and Religious	10	0	0		Sharadha Fathers funeral ceremony & purificatory feast connected there with.
	90	14	6		
Total	100	14	6	22.90%	

Item of Expenditure.	Expenses			Percentage of total Income	Rate, Quality and remarks.
	Rs.	as	p		
VIII Interests on debts	N	I	L		He has run a debt of Rs 55 on Feb 45 whereon no interest is paid yet
IX Miscellaneous	12	0	0		Tobacco
Barber	1	0	0		Pottery yearly paid in kind 10 srs of
Bangles	2	0	0		Pocket expenses for children [cholam
Needle & Thread	1	1	4		For his wife
Dhobi	1	8	0		yearly paid in kind 10 srs of cholam
Baked tiles	0	4	0		Potter is paid for his labour at the rate of 1 anna a hundred
	1	1	4		25 srs of Pandu's srs Kadi 1 sr of Geru
	0	6	0		-/5 - 5/- -/1/-
Total	0	11	0		
	19	15	8	4 55%	
X Savings & investments			L		
Total	N	I			
Grand total	554	10	8	126 15%	

RDK: 15-5-45

Remarks—It is a deficit budget, notwithstanding the fact that part of the income is made up of borrowing. The deficit of Rs. 60/- has been made good from the Savings of past years. Thus in order to meet his expenditure he had to spend Rs 60/- from his savings and borrow Rs 55/-

